

Review

THE ADVENT REVIEW AND SABBATH HERALD • WEEKLY INTERNATIONAL EDITION

Today's Need—

ENLIGHTENED PATRIOTISM

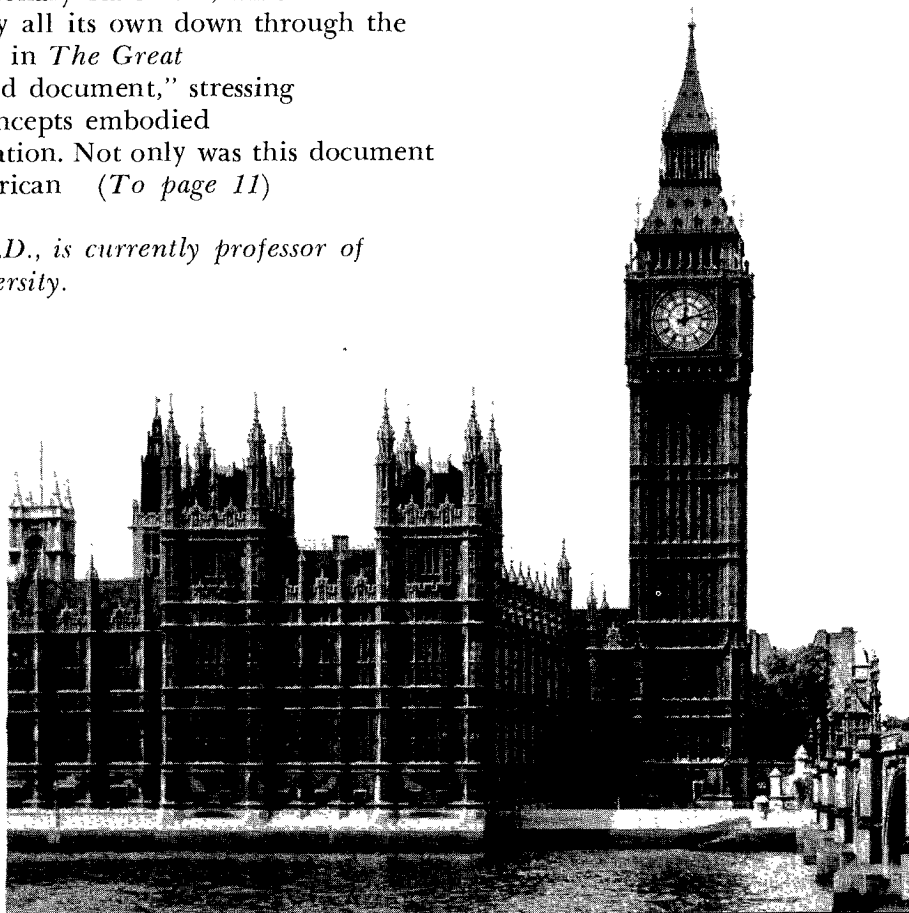
ONCE upon a memorable morning, a lanky, freckled, red-haired young man wakened early in the City of Brotherly Love. Because he was a person of many interests, he noted that the temperature at six that morning was 68 degrees. He also recorded the fact that there was a slight southeast wind, which promised an unusually comfortable day for that season. The city of Philadelphia was the place, the lanky redhead was Thomas Jefferson, and the morning was July 4, 1776.

For several weeks about 50 representatives to the Continental Congress had been meeting in Pennsylvania's brick statehouse, later to be known as Independence Hall. On this particular day the debates did not end until late afternoon. At 33, Jefferson was one of the younger members of the group, and he with four others had been appointed to draw up a declaration of independence from the mother country, with a rationale for such action. This group had assigned the job to Jefferson, and while they made a few minor suggestions, he is essentially the author of this classic revolutionary statement, which in America has acquired a sort of sanctity all its own down through the years. Ellen White refers to it in *The Great Controversy* as "that grand old document," stressing as she does the egalitarian concepts embodied in the Preamble to the Declaration. Not only was this document the basis on which the American (To page 11)

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By **GODFREY T. ANDERSON**

[Condensation of a message presented at the University church, Loma Linda, California, July 4, 1970.]



The *Newsweek* Story

THE June 7 issue of *Newsweek* contained a story entitled "The Day of the Adventists." The first few paragraphs were reasonably good, and described Adventism as "a religion that forbids members to fight in wars, promotes teamwork rather than competitive athletics, strongly advocates health foods, treats body, mind and spirit with equal reverence, appeals as much to blacks as whites, opposes conventional Sunday worship, stoutly defends the radical freedom of all religions and is firmly convinced that the millennium is just around the corner."

But the story stumbled badly in its views about "liberal" dissent within the church. In the first place, how many liberals are there in the church? One per cent? If they represent but an infinitesimal group in the church, how much weight should be given to their opinions? In the second place, labels are meaningless. What is a liberal? What is a conservative? Is a liberal a person who holds progressive theological ideas? Is he especially enlightened? Is he worldly? On the other hand, what is a conservative? Does he oppose progress? Is he only moderately intelligent? Is he unusually spiritual?

Though we reject labels personally, for easy reference in this editorial we shall borrow *Newsweek's* terms "liberals" and "conservatives."

The Place of Dissent

According to the article, liberals would like to recover the "dissenting spirit of the past." It is true that early Adventists debated vigorously various doctrines. This dissent, however, was not for its own sake. Its purpose was to arrive at truth. Today the major doctrines of the church have been well established, hence dissent should take a new direction. It should be employed in taking sharp issue with the unbiblical doctrines that are being taught throughout the religious world. To use one's energies in unnecessary dissent within the church is a prostitution of time, skill, and strength. It is as inappropriate and scandalous as is bickering over nonessentials when a nation is fighting for its life against an invader.

One of the most astounding statements attributed to the liberals by *Newsweek* is that "many Adventists no longer believe that the days of Creation were each 24 hours long." During our more than 15 years on the editorial staff of the REVIEW we recall only one letter that might be construed as challenging the 24-hour length of each day of Creation week. Where are the "many" who "no longer believe that the days of Creation were each 24 hours long"?

Needless to say, the faith of anyone who holds this view is in deep trouble, for his confidence both in the Biblical record and in the writings of Ellen G. White has eroded. What else can we conclude in the face of such clear statements as the following:

"When the Lord declares that He made the world in six days and rested on the seventh day, *He means the day of twenty-four hours*, which He has marked off by the rising and setting of the sun. . . . God made the world in *six literal days*."—*Testimonies to Ministers*, p. 136. (Italics supplied.) (See also *Education*, p. 129, and *Patriarchs and Prophets*, p. 112.) Clearly, if one interprets Genesis 1 as speaking of days other than 24 hours in length, he also thereby affirms his loss of faith in Ellen G. White as an inspired messenger of the Lord. Where are the "many" who wish to adopt this stance?

So-called liberals are quoted in *Newsweek* as saying that "Adventists traditionally have placed too literal an interpretation on the second coming—thinking it was just around the corner—and failed to recognize the power of that doctrine to motivate Christians to change the world around them." This criticism baffles us. What is wrong with doing precisely what the Bible writers did, and precisely what Ellen G. White did? Did God, or did He not, inspire His prophets to represent time as being very short and the Second Advent imminent?

Moreover, where in the Scriptures is there even the faintest suggestion that the doctrine of the Second Coming is designed to "motivate Christians to change the world around them"? While Adventists do what they can to correct inequities, right wrongs, and relieve human suffering, they place their major emphasis on telling others of Christ's soon advent and of how to prepare for this event. How misguided they would be if they were to try to set up the kingdom of God through restructuring the social and political order.

The Challenge

One part of the story may, perhaps, serve as a challenge. The story declared that "just when many other Christians and even secularists are showing great interest in apocalyptic theories, . . . Adventists—who should have a monopoly on them—are almost silent." We grant that our efforts to tell the world of the second coming of Christ are all too feeble. But we reject the idea that what the world needs is "apocalyptic theories." One problem in the religious world today is that "liberal" theologians have made even the simplest truths obscure. They have talked *about* truth rather than presenting truth itself. They have developed a theology *about* the Second Advent rather than thundering to the world, "Jesus is coming soon, in person!" Adventists must not fall into this trap.

The *Newsweek* story hardly provided an accurate picture of what Adventists believe and what is happening within the Adventist Church, but its inaccuracies make two things clear: (1) we need better communication with the world to help people understand who we are and what we are; and (2) we must present our message more clearly and with greater power.

K. H. W.

**BIBLE SOCIETY'S "GOOD NEWS"
 TOPS PAPERBACK BEST SELLERS**

NEW YORK—*Good News for Modern Man*, the American Bible Society's modern English translation of the Bible, has now surpassed Dr. Benjamin Spock's *Baby and Child Care* as the best-selling paperback, according to figures released recently at the Society's annual meeting here.

Officially known as *The New Testament in Today's English Version*, the translation has sold more than 25 million copies in the U.S. and Canada, compared to the Spock volume's 24.1 million.

The American Bible Society also said that *Good News for Modern Man*, first published in 1966, has outsold the best seller of each year.

SPAIN JAILS CATHOLIC CO

VALENCIA—A Roman Catholic "conscientious objector" was sentenced to 15 months in jail by a military court here for refusing to do military service.

Jose Luis Beunza reportedly becomes Spain's first Catholic to be convicted on a charge of refusing to serve in the military in which the refusal was based on reasons of conscience.

Until now, virtually all conscientious objectors who are currently in Spanish jails for categorical refusal, on religious grounds, to serve in the military are Jehovah's Witnesses. Total number now imprisoned is estimated to be between 150 and 163.

**VATICAN CONDEMNS ISRAELI
 POLICY IN JERUSALEM**

ROME—*L'Osservatore Romano*, in commenting on Israeli construction in the Arab sectors of the city, protested what it called Israeli policies, deliberately designed, in its

words, to impress an exclusively national Jewish character on the Holy City.

It has been known for some time that the Vatican has been making quiet diplomatic protests over Israeli actions in Jerusalem.

The State of Israel, charged *Osservatore*, is carrying out a deliberate program of expulsion of Christians and Moslems from the Old City and environs under the guise of urbanization. The Vatican City daily said the government is hastening to imprint upon the city, before its peace settlement, "a face quite different from its historical and religious character and different from its universal vocation."

**PRESBYTERIANS MAY DROP "THE REV."
 AND GIVE EQUAL SALARIES TO CLERGY**

ROCHESTER, N.Y.—The question of dropping the title "reverend" from official usage and of putting all clergymen on the same salary base will be among key topics to come before the 183d United Presbyterian General Assembly.

The Presbytery of Boise has proposed ending the use of the title "reverend" on the basis that it "smacks of a special kind of pictism and seems to make of ordained ministers a special kind of Christian, distinct from all others called of God."

A study of a uniform basic salary for all ministers has been proposed by the Presbyteries of Boise and Los Angeles Southwest. Both overtures call for a study that would consider variable factors such as costs of living and years of service.

**ARCHDIOCESE HOPES COMMUNITY
 WILL SUPPORT ITS SCHOOLS**

PHILADELPHIA—The Catholic Archdiocese of Philadelphia hopes to raise between \$7 million and \$10 million each year from the area's business community to help support its parochial school system, according to the development director for Catholic schools.

"If this effort fails, Catholic education will be faced with a very serious situation," Richard F. Betres declared. He said costs of parochial education have been rising by about 20 per cent annually.

This Week...

Godfrey T. Anderson, author of the cover article, has given his life to the educational system of the Adventist Church. He began working as dean of men at Oshawa Missionary College (now Kingsway College) in Ontario, Canada. After two years there, he accepted a position on the history department staff of Atlantic Union College, where he served for seven years. However, during his last two years there he combined the position of academic dean with his teaching duties.

In 1946 he went to La Sierra College as president and professor of history. He was there until becoming president of Loma Linda University in 1954. In 1967 he ceased his administrative work and became full-time professor of history and political science.

Dr. Anderson holds his Ph.D. in history from the University of Chicago; his field of emphasis has been American history. He is a member of a number of professional organizations, among them the American Historical Association, the Organization of American Historians, and the National Education Association.

As a writer, he has previously contributed to *Nursing Outlook*.

This week we would be amiss without mentioning that the first issue of the monthly edition of the REVIEW is off the press and in circulation. The date of issue reads July, 1971. Since much work is done on the monthly REVIEW on both sides of the Atlantic Ocean, the editorial staff must work together at a distance.

Associate Editor Ray D. Vine, whose name appears for the first time this week on the masthead of the weekly edition, is situated at Stanborough Press, where the monthly is published. Occasionally the initials R.D.V. will appear under an editorial—his first will appear next week. We will include a biographical sketch of Elder Vine then.

PHOTO CREDITS: A. Devaney, Inc., N.Y., and H. Armstrong Roberts, page 1; Charles Shultz, pages 18 and 19; Paul Sundquist, page 29.

◆ **Advent Review and Sabbath Herald** ◆

GENERAL CHURCH PAPER OF THE SEVENTH-DAY ADVENTISTS + 121ST YEAR OF CONTINUOUS PUBLICATION

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In 1849 a company of Sabbathkeeping Adventists began to publish a paper called *The Present Truth*. In 1850 they also published six issues of *The Advent Review*. In November of that year, these two papers merged under the name *Second Advent Review and Sabbath Herald*, now titled ADVENT REVIEW AND SABBATH HERALD. Its objective is unchanged—to preach "the everlasting gospel" in the context of the Sabbath, the Second Advent, and other of the church's distinctive truths.

TO OUR CONTRIBUTORS: The Review welcomes articles on devotional and doctrinal topics; also news and pictures of important denominational happenings—church dedications, camp meetings, evangelistic meetings, and other events. All manuscripts should be typed, double spaced, with adequate margins. Stories and pictures should indicate whether they are being submitted to other publications or are exclusive to the Review. High quality color transparencies, black-and-white prints, or negatives are equally acceptable. Unsolicited manuscripts are welcome, but will be accepted without remuneration, and will be returned only if accompanied by a stamped, self-addressed envelope. Authors should identify themselves, laymen by giving the name of their church and pastor. Items for "Letters to the Editor" cannot be acknowledged. Address all materials to: Editor, ADVENT REVIEW AND SABBATH HERALD, 6856 Eastern Ave., NW., Washington, D.C. 20012.

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MISSION

72

"And I saw another angel fly in the midst of heaven, having the everlasting gospel to preach unto them that dwell on the earth, and to every nation, and kindred, and tongue, and people, saying with a loud voice, Fear God, and give glory to him; for the hour of his judgment is come: and worship him that made heaven, and earth, and the sea, and the fountains of waters."—Revelation 14: 6, 7.

THIS pictures the work assignment of the Seventh-day Adventist Church. These are not literal angels flying through outer space, but represent a movement assigned the responsibility of declaring the everlasting gospel to every nation, kindred, tongue, and people. We rejoice over the progress that has already been made in the fulfillment of this assignment, but in comparison with the challenge we face, we are moving far too slowly. "The work is years behind."—*Testimonies*, vol. 9, p. 29.

We believe, therefore, that it is time for us to give the angels their wings and the loud voice pictured in the prophecy. Wings symbolize speed, and this is what is so desperately needed by the church today.

The message that we declare with a loud voice is the everlasting gospel. It is to be sounded forth to the whole world. It is the glorious good news that grace—God's marvelous grace—is still available and able to bring salvation to men. But with this is to be associated the solemn announcement that "the hour of his judgment is come." Those of us who understand the prophecies know that the judgment began in 1844. Every evidence indicates that it is soon to close. Christ, our great High Priest, is soon to finish His work in the heavenly sanctuary and declare with awful solemnity, "It is done." "He that is unjust, let him be unjust still: and he which is filthy, let him be filthy still: and he that is righteous, let him be righteous still: and he that is holy, let him be holy still" (Rev. 22:11).

The leaders of the Seventh-day Adventist Church are fully convinced that the hour has struck for us to recognize the timeliness of these important facts and set about with all the earnestness and zeal that we possess to fulfill the picture of the prophecy. This will take the might and power of the Holy Spirit's owning and controlling each church member, each church office, and each minister. It cannot, and will not, be done until all of our resources, human and otherwise, unite in the fulfillment of this great mission.

Neal C. Wilson is vice-president of the General Conference for North America.

MISSION '72 for North America

By NEAL C. WILSON

"The work of God in this earth can never be finished until the men and women comprising our church membership rally to the work, and unite their efforts with those of ministers and church officers."—*Gospel Workers*, p. 352.

"When we have entire, wholehearted consecration to the service of Christ, God will recognize this fact by an outpouring of His Spirit without measure; but this will not be while the largest portion of the church are not laborers together with God."—*Christian Service*, p. 253.

The mission of the Seventh-day Adventist Church is different—more comprehensive and far reaching than any other religious movement in the world today. Simply stated, it is to get the whole message for the whole man to the whole world, and we do not have much time left. The promise of God to this church at this time is: "God will do the work if we will furnish Him the instruments."—*Testimonies*, vol. 9, p. 107.

This is the great need today—repentant, revived, reformed, consecrated instruments through whom the Spirit of God can work without hindrance. This means church members and church officers uniting with the ministry in labor for the lost. Conditions in the world indicate that we now have our most glorious opportunity to step in and fill the vacuum that exists in the religious world. Men and women everywhere must have an opportunity to hear and accept the message of Revelation 14.

The overwhelming conviction that this is God's great appeal to His church now has brought into existence MISSION '72.

What is MISSION '72?

First of all, it is an urgent call to every church member, young and old, to enlist in some meaningful service for the lost about us. Each member throughout North America will be visited by other church members with an earnest invitation to make a commitment of time and talent each week in meaningful contact witnessing for Christ. There is a work for each to do, and we must see that it is done. "Not more surely is the place prepared for us in the heavenly mansions than is the special place designated on earth where we are to work for God."—*Christ's Object Lessons*, p. 327. It is time that all of us find that place.

Second, MISSION '72 is training—in-service, on-the-job training. This means that every experienced worker in the cause of God, layman or minister, will take one or two others with him in actual, personal, house-to-house witnessing in the community. This he will do long enough for the new recruits to become capable of doing the work also. Then, they will take others with them, and they in turn still others until all have been trained by example for service for Christ. This is in harmony with the counsel of the Lord:

"Many would be willing to work if they were taught how to begin. They need to be instructed and encouraged.

"Every church should be a training school for Christian workers. Its members should be taught how to give Bible readings, how to conduct and teach Sabbath-school classes, how best to help the poor and to care for the sick, how to work for the unconverted. There should be schools of health, cooking schools, and classes in various lines of Christian help work. *There should not only be teaching, but actual work under experienced instructors. Let the teachers lead the way in working among the people, and others, uniting with them, will learn from their example. One example is worth more than many precepts.*"—*The Ministry of Healing*, p. 149. (Italics supplied.)

Third, MISSION '72 is actual involvement in some phase of service for lost souls. It may be through the distribution of the special series of tracts that are now written to meet the needs of men and women today. It may be with the gift-Bible program, or some other form of Bible study work. It may be by health and welfare ministry in which we not only help the underprivileged in providing for their physical needs but also seek to help them prepare for the life to come.

Fourth, MISSION '72 is revival in all of our churches—first at the time of the annual Week of Prayer in November, and again the week of February 5-12, 1972, when special messages, pertinent to the needs of our people, will be given. This will be a time when all should seek the Lord "with fasting, and with weeping, and with mourning." We must rend our hearts, and not our garments. We must clear the way completely so that God can pour out His Spirit upon us as promised in Joel 2. Revival must be accompanied by reformation if it is to be effective. The final decisions that we know we will someday have to make, if we are to be ready to meet the Lord, should and indeed must be made now. Let every member enter into this glorious experience as we seek to prepare the church to receive the souls that God will bring to us in the closing work.

Fifth, MISSION '72 includes evangelistic meetings to be conducted simultaneously all over North America, beginning on the night of March 4. It is hoped that every church will be lighted up so as to take advantage of the division-wide preparation and advertising that will pre-

cede them. Where ministers are not available, trained laymen and youth will hold the meetings with enthusiastic support of the church members. By articles in our missionary journals and in all of our church papers, as well as by our national radio and television programs, a great preparatory work will have been done before the meetings begin.

Another aspect of MISSION '72 is a special television program that will be aired at prime time, or as close to it as possible, one week before the meetings begin. In a unique and convincing way we will declare our belief that the coming of the Lord is very near. We believe that we have a solemn obligation to do this and not to leave this work for others to do. Every family in North America should know that Seventh-day Adventists believe in the soon coming of Jesus as our blessed hope. We must share this hope with all who will listen. We must do it by every means at our disposal. This special program will close with an announcement of the meetings to begin March 4. We must always bear in mind, however, that the most convincing and effective way of all is the life and witness of each church member.

Sixth, MISSION '72 is not only working for the people of the world but for the missing and former members of the church. We must seek by every means to bring them back to the fold. All must share a responsibility in this, and we know our faithful people do and will.

Seventh, MISSION '72 is a proper and carefully prepared follow-up program. This means making sure that new converts are thoroughly indoctrinated and prepared for baptism. It includes also appointing guardians to support them as they begin their fellowship with God's people. It means that we must take them into our homes, share our love and concern with them, and prove to be true brothers and sisters to them.

It also means assigning them their place of service, and then training them to do their part. Then, they too must labor for others and thus join with their new brethren and sisters as we all go out again into the highways and byways and the crowded streets and avenues of our great and wicked cities to gather in the harvest that God has promised.

This, then, is MISSION '72. It is for every church member and every worker in any capacity throughout the whole church. It is for ministers and laymen, young and old, children and adults. All need to be involved. It is not to be a once-only experience, but it must become our way of life until the work is finished and Jesus comes. MISSION '72 will be followed by MISSION '73 and, if time lingers, by MISSION '74. So let us get on with the task. Let us eagerly enlist in service, receive practical training, and then get fully involved so that we might know the joy of leading souls to the Saviour.

Our key text for MISSION '72 is: "Restore unto me the joy of thy salvation; and uphold me with thy free spirit. Then will I teach transgressors thy ways; and sinners shall be converted unto thee" (Ps. 51:12, 13).

There is a divine arrangement in the propositions of this text. They are stated in the proper order. This is an insight into God's plan for making us effective soul winners. May He restore unto us all the joy of His salvation. May we all be possessed by His Holy Spirit. Then we shall all teach transgressors His ways and sinners will be converted unto Him. If we meet the condition God will fulfill His promise and provide the results.

This is the call. This is our day. May God so completely take over our lives and our church with all of its institutions and organizations that we will actually give the angels their wings so that the message can be proclaimed quickly with a loud voice to even the most remote areas of the earth. ♦♦

What the Sanctuary Message Is Not

By GORDON M. HYDE

THOSE who have carefully followed the three previous articles in this series may have been conscious that many details of fact and interpretation regarding the sanctuary, both the earthly and the heavenly, have not been touched upon. The most obvious reason lies in the space limitations in such a series. This limitation has necessitated exclusion of all but the most basic and vital aspects of the message.

The main burden and emphasis that has emerged through the articles has been imposed by the inspired instruction (given to this people from its earliest history) that the light that was given us on the sanctuary question just after the autumn disappointment in 1844 was not to be changed by later generations of the remnant people. That which God's Spirit had attested as truth was to remain to the end of the journey to the City of God.

Guided by the emphasis given by God's special messenger, this series of studies has sought to reduce to its

simplest and most specific terms the actual work of Christ in the heavenly sanctuary. The result has been that the solemn yet joyous urgency of personally entering into the benefits of Christ's atonement has received the focus of attention.

Since such specific warnings as those surveyed earlier in the series have indicated that the sanctuary message would be a special and continuing target for the machinations

of the great deceiver, it has seemed appropriate to devote this final article to indications of what the sanctuary message is *not*.

Not for Dividing the Church

The obviousness of the point about to be made must not blind the reader to its significance. The sanctuary message (like any other facet of truth) was not given to divide God's people. Therefore any teaching concerning the sanctuary that tends to divide companies, churches, missions, or conferences of God's remnant people is automatically suspect. He whose final intercessory prayer for all His disciples was burdened with the plea that they might be one (see John 17) is not the source of teachings that bear fruit in divisiveness within the church.

Around 1890 there was a minister who had a real burden for various subjects that grew out of, or were directly related to, the sanctuary message. He was pressing his views in a manner that caused divisions, and he seemed pleased with this effect. God's counsel to him was: "This talking about divisions because all do not have the same ideas as present themselves to your mind, is not the work of God, but of the enemy. Talk the simple truths wherein you can agree. Talk of unity; do not become narrow and conceited; let your mind broaden."¹

God's servant reproved this brother for his tendency to be combative and to care little whether he harmonized with his brethren or not. He liked a fight, but was warned that such an attitude did not develop Christian graces. He was warned that his extreme ideas and strong language would lead to a fanatical excitement.

The same brother was warned

The constant emphasis of the Scriptures is now. Who knows that he will have a tomorrow? Today his life may close, with its probation.

Gordon M. Hyde is secretary of the General Conference Biblical Research Committee.

against being so occupied with his own "fine-drawn theories" that he would fail to preach the message of the Lord. He, and those like him, were reproved for "straining every energy for originality" and for trying to get something "startling, wonderful, entrancing before the people, something that they think others do not comprehend."

God's messenger urged this minister to let the plain, simple statements of the Bible be food for the mind, instead of speculating upon ideas that were not clearly presented. He was urged to preach Christ—His eternal love, manifested on Calvary, as the sinner's assurance of acceptance, peace, and love. These things he was to teach "in the simplest form" so that a soul in the darkness of sin might see the light shining from the cross of Calvary. He was not to present the gospel in such a way as to discourage the people, nor to make the way to heaven seem difficult.²

Shall the message of the sanctuary, then, be presented as something beyond the comprehension of the humblest of God's children? If the whole purpose of the investigative judgment is to show who, through "repentance of sin and faith in Christ, are entitled to the benefits of his atonement,"³ why should anyone cloud the issue with complicated speculations regarding matters that have not been clearly or fully revealed?

While, as we have already seen, the people of God in these closing days of probation are to afflict their souls for sin, as God required Israel to do on the typical Day of Atonement, it is not the purpose of God that such an experience in relationship to Christ's mediatorial work should be the means of creating spiritually self-conscious subgroups within the remnant people. This was one of the problems with our brother to whom the divine counsel was sent in 1890:

"You will take passages in the Testimonies that speak of the close of probation, of the shaking among God's people, and you will talk of a coming out from this people of a purer, holier people that will arise. Now all this pleases the enemy. We should not needlessly take a course that will make differences or create dissension. We should not give the impression that if our particular ideas are not followed, it is because the ministers are lacking in comprehension and in faith, and are walking in darkness."⁴

The egotism displayed by a worker who dwells upon his own peculiar

ideas with the feeling that others must share his views if they are to be saved, will lead him to attempt to explain mysteries that God has not chosen fully to explain to man. God's Spirit is not guiding the person who attempts to explain these mysteries, whether in connection with Christ's work in the sanctuary or any other facet of the plan of salvation. God's messenger once indicated to a brother that the mystery of godliness was just as great a mystery after he had tried to explain it as it was before!

Likewise, in the areas of conversion and sinlessness, there is warning for one who tries to explain everything: "Lead the people to look to Jesus as their only hope and helper; leave the Lord room to work upon the mind, to speak to the soul, and to impress the understanding. It is not essential for you to know and tell others all the whys and wherefores as to what constitutes the new heart, or as to the position they can and must reach so as never to sin."⁵

This latter counsel is pertinent to the sanctuary message, because of the message's emphasis upon our

having all sins confessed and forsaken, because of its call for a cleansing experience in the church below that will parallel the cleansing of the records of sin in the heavenly sanctuary. (See *The Great Controversy*, pp. 489, 490.) While the counsel acknowledges the bringing of God's people to that "position they can and must reach so as never to sin," yet there is a warning regarding this matter that merits careful consideration and acknowledgment.

"All the whys and wherefores" as to how the people of God are to be brought to this condition is evidently not essential for us to know or to explain to others. It seems that there is a warning here that is inherent in this subject of coming to a state of sinlessness. There is a tendency for men to think that they have all the answers, that they can explain exactly how and by what means this is to be accomplished.

It is not difficult to see how this subject is interwoven with the cleansing of the sanctuary when, with the close of probation, a people is to live before God "without an intercessor." Men may become sincerely

FOR THE YOUNGER SET

The Little Explorer

By JOYCE WILLES

HELENA was just two. She and mother and daddy and baby sister had moved into a house at the end of a quiet, dead-end street. Baby sister was asleep, mother was busy in the kitchen, and daddy was away at work. There were only the same old toys to play with, and Helena was just plain bored. She wanted something to do.

Going into the back yard, she dug in the dirt with her little red shovel for a while and then stood gazing through the iron gate that kept the back yard separate from the front. Usually there were lots of older children playing in the street, for it was much safer than a through street, and the drivers were on the lookout for children. But they were all in school, so it was very quiet.

Helena had learned how to open the gate, so daddy had put a padlock on it to keep her in. She began to push the lock back and forth. Then she discovered that it was not locked at all. Someone had forgotten. Soon she had the gate open. What a wonderful feeling to be free!

Without a backward glance, she started off down the driveway toward the neighbors' home. Finding out that the little boy who lived there wasn't home, she went a little farther. Maybe she remembered that mother had told

her that cars were dangerous, but she wasn't letting that stop her now. Down at the end of the block was a very interesting world, and she wanted to see it.

But the street that crossed hers was very busy with many cars rushing back and forth. When Helena reached the corner, she just stood and watched them go by for a little bit.

About this time a woman who lived on the corner noticed the toddler standing there and was afraid that she would step off the curb. Running out, she asked Helena where she lived. Helena hadn't learned to say her name yet, so she just stood there. The kind neighbor took her by the hand and started up the street. Some of the children coming home from school told her where Helena lived.

By that time mother had noticed that Helena wasn't in the house or yard. She started out the door to look down the street when a strange woman came, holding Helena's hand.

"Is this your little girl?" she asked.

After thanking the woman, mother knelt beside Helena, telling her of the danger she might have been in. "I'm sure your angel was with you today. Let's thank Jesus for sending him to protect you."

perplexed as to how this can be, and how they can be brought to this state of holy living. But they are warned from the field of claiming to be able to explain it. This is an area in which God Himself has chosen to work. He will work on the mind, speak to the soul, and impress the understanding. He who has begun a good work in us is able also to finish it. (See Phil. 1:6.) As we have received Christ Jesus, so we are to walk in Him. (See Col. 2:6.)

Not Everything Needs Explanation

Then, just how are we to come to that position "so as never to sin"? It was not essential to know all the whys and wherefores in 1890, and God was willing at that time to bring a swift close to His work. So there is no reason now for it to be essential for us to explain all the whys and wherefores of this experience.

In case some should be troubled by this line of thought, let the subject of the new birth be considered for a moment. Surely, many would claim, here is a subject that can be thoroughly explained with all its whys and wherefores! Not according to the Spirit of the Lord. "It is not essential for you to know and tell others all the whys and wherefores as to what constitutes the new heart."⁶ Not even the *new heart*? No.

Now, there is an understandable desire to be assured that God's standard of righteousness can and will be reached by His children by the time

their names come in review before God. But for an answer let this question be considered: Who is responsible for the fruitfulness of the trees in an orchard, or the vines in a vineyard? Is it not the owner or gardener? Jesus taught us that His Father is the gardener, that He Himself is the vine, and that we are His branches.

A vine needs support, unlike the strong oak or lofty cedar. So while He was upon earth Jesus made Himself dependent upon His Father for everything. In like manner He invites us to be equally dependent upon Him. How this can be is a divine mystery, but no less real.

For what purpose does a gardener or vinedresser use his knife? To prune the branches to improve their fruitfulness. So then, if God the Father is the husbandman and Christ is the vine and we are the grafted branches of the Vine, what have we to fear? Will the Father fail to permit those trials that will prune the branches to the fruitfulness of His own requirements? Will the Son fail to nourish and support the branches adequately for the Father's requirements? And all the time, are not the branches a part of the True Vine? Who alone can sever their connection with the Vine? None but themselves. Hence the Saviour's plea: Abide in Me. (See John 15 and *The Desire of Ages*, pp. 674-680.)

If we are abiding in the Vine we

have nothing to fear in the investigative judgment, the sealing, the shaking, the close of probation, or in any other event associated with the closing of Christ's work as mediator in the heavenly sanctuary. "Abiding in Christ means a constant receiving of His Spirit, a life of unreserved surrender to His service. . . . So long as the soul is united to Christ, there is no danger that it will wither or decay. . . . When we live by faith on the Son of God, the fruits of the Spirit will be seen in our life; not one will be missing."⁷ Then may we ask: Will the Father be dissatisfied with such a fruit-bearing branch? Against such there is no law (Gal. 5:22, 23).

Not a Means of Pinpointing the Future

In their study of the sanctuary message, some seem to become more concerned about the timing of the final events than about our preparation for them. Brethren write to us from time to time, certain that they have found a way to tell just when the investigative judgment will turn to the records of the living. Others feel that they can put together certain statements (usually from the Ellen G. White writings) showing that a certain event on earth will signal the time of the sealing of the saints in the work in heaven.

Is it not fascinating that we push so hard upon God's deliberate purpose to keep some things within His own knowledge? Is this not God's way of keeping us from constantly speculating about final events in such a way as to lead us to say: I still have plenty of time! God's whole point is that He wants us to *be ready*. The constant emphasis of the Scriptures is NOW. Who knows that he will have a tomorrow? Today his life may close, with its probation. Just today, as I write these lines, word has come of four lives snuffed out. A couple—two of my former students—and two of their children, in a car wreck. Their probation has closed. By the time this article is published my probation may have closed, or perhaps yours. Beloved, even our interest in the final events can lure us into the attitude: My Lord delayeth His coming. Today, today, TODAY! That is the message of the Scripture—that is the word from God's special messenger to the remnant. ♦♦

(Concluded)

¹ *Selected Messages*, book 1, p. 181.
² For the full account of this worker's experience, see *Selected Messages*, book 1, pp. 176-184.
³ *The Great Controversy*, p. 422.
⁴ *Selected Messages*, book 1, p. 179.
⁵ *Ibid.*, p. 177.
⁶ *Ibid.*
⁷ *The Desire of Ages*, p. 676.

Let Us Retell and Republish

By ERNEST LLOYD

"The record of the experience through which the people of God passed in the early history of our work must be republished. Many of those who have since come into the truth are ignorant of the way in which the Lord wrought."—*Counsels to Writers and Editors*, p. 145.

On the same page Ellen G. White mentions the children of Israel and the Lord's instruction to Moses that he rehearse to them His wonderful dealings all through their journeyings. And she adds the counsel that the work and experience of our early pioneers in the Advent Movement "should be kept before our people."

This is to be done by our publishing houses and also by our ministers, teachers, and parents—publishing and retelling for the benefit of our youth and the new believers among us. All are to be reminded again and again as were the ancient commandment keepers by the prophets. "We have nothing to fear for the future, except as we shall forget the way the Lord has led us, and His teaching in our past history."—*Life Sketches*, p. 196.

The purpose of the Testimony Countdown series is to refresh the minds of our church members today regarding the remarkable history of God's remnant people, and to show again how God has used His special messenger, Ellen G. White, in directing the development of the movement and each phase of our denominational work. This Seventh-day Adventist Movement now covering the earth and empowered by the Holy Spirit is going on to certain and glorious triumph and we must triumph with it.

Jonah

By ARNOLD V. WALLENKAMPF

THE book of Jonah identifies its writer as "Jonah the son of Amittai" (Jonah 1:1). It is reasonable to assume that this Jonah, the son of Amittai, is the prophet by that name mentioned in 2 Kings 14:25. This would place Jonah in the reign of Jeroboam II, or in the first half of the eighth century B.C., and would make him one of the first writing prophets so far as the Old Testament canon is concerned.

The book of Jonah reveals God as merciful and eager to save all—both Jew and Gentile. It is a forceful unveiling of God's forgiving character. Concerning the Word of God, Ellen White says, "The Word of God reveals His character. He Himself has declared His infinite love and pity. . . . He is 'slow to anger, and of great kindness,' 'because He delighteth in mercy.'"—*Steps to Christ*, p. 10.

Jonah received the divine commission to proclaim God's saving grace to Nineveh, one of the great cities of antiquity. "Among the cities of the ancient world in the days of divided Israel one of the greatest was Nineveh, the capital of the Assyrian realm. Founded on the fertile bank of the Tigris, soon after the dispersion from the tower of Babel, it had flourished through the centuries until it had become 'an exceeding great city of three days' journey.'"—*Prophets and Kings*, p. 265. The record says also that it was an exceedingly evil city and that

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its "wickedness is come up before me [God]" (Jonah 1:2).

In order to turn this popular city from its perverse mode of life and save its inhabitants God commissioned His prophet Jonah to preach a message of repentance. "The lesson is for God's messengers today, when the cities of the nations are as verily in need of a knowledge of the attributes and purposes of the true God as were the Ninevites of old. Christ's ambassadors are to point men to the nobler world, which has largely been lost sight of."—*Ibid.*, p. 274.

Jonah sought to evade his God-given responsibility (verse 3). "As the prophet thought of the difficulties and seeming impossibilities of this commission, he was tempted to question the wisdom of the call. From a human viewpoint it seemed as if nothing could be gained by proclaiming such a message in that proud city."—*Ibid.*, p. 266.

Danger of Rationalization

Circumstances favored Jonah's evasion of responsibility. When he arrived at the seaport Joppa in his flight from God and duty he found a ship ready to leave for Tarshish. Thus a fortuitous concurrence of circumstances seemed to favor Jonah's plan to flee from God's command. At times we are prone to rationalize that favorable circumstances indicate a reversal of God's commands or show approval of a certain course of action. The story of Jonah denies such a supposition.

Jonah ran away from God, but God knew where Jonah was. He sent a fearful storm into the Med-

iterranean so that the ship on which Jonah was traveling was about to be destroyed despite the most gallant effort on the part of the sailors to save it. Of this Jonah was blissfully ignorant inasmuch as he "was fast asleep" (verse 5). But soon he had occasion to verify the psalmist's words: "If I ascend up into heaven, thou art there. . . . If I take the wings of the morning, and dwell in the uttermost parts of the sea; even there shall thy hand lead me, and thy right hand shall hold me" (Ps. 139:8-10).

Jonah's presence on board ship almost caused the destruction of the vessel and its crew. God's professed children can bring disaster to innocent people when they depart from God's purpose for them. If we go contrary to God's will, as did Jonah, and cause ill fortune to unbelievers, we deny and frustrate the plan of God. It is God's plan that the presence of God's children among unbelievers should be a savor unto life to them both physically and spiritually. It was in this way that Daniel in the courts of Babylon became a means of preserving the lives of the magicians and sorcerers (see Dan. 2:24).

All the people on board the ship in the Mediterranean on which Paul traveled were saved from death in a tumultuous storm because Paul was in their midst (see Acts 27:23, 24, 37).

In the days of Abraham, Sodom and Gomorrah experienced a holocaust because there were so few righteous people in them. Relying on his nephew Lot's family, which counted more than ten, apparently Abraham assumed that there were at least ten righteous people in them. Unfortunately, some of the grains of salt had lost their savor and Abraham did not know it. As a result, disaster overtook the cities. To His followers Jesus said, "Ye are the salt of the earth" (Matt. 5:13). Salt is a preserver; Christians are to preserve men and women for life, as did Daniel and Paul. They are furthermore to be instrumental in preserving or saving them for eternity. Such was Daniel's influence in the life of King Nebuchadnezzar.

In spite of Jonah's flight from God there is something honest about him. When the mariners' lives were endangered because of his God-forgetfulness, he proposed that they throw him overboard. He was willing to sacrifice his life lest they perish. God prepared a large fish to swallow him and miraculously saved his life. In his mobile prison at the bottom of the sea

Jonah searched his soul and cried unto God for salvation. He knew God had permitted this trial to purify him (Jonah 2:3).

In his predicament Jonah rededicated his life to God and decided to rectify the known wrongs in his life. He recalled also the pledges he had made to God and determined to fulfill them. Doubtless these included a former promise on his part to be a mouthpiece or prophet for his God. From henceforth he decided to obey.

As followers of God today we might do well to search our souls

and promise with Jonah: "I will pay that that I have vowed" (verse 9), because "God requires faithfulness in the performance of vows" (*Testimonies*, vol. 4, p. 463). "With penitence and a recognition of the saving grace of God, came deliverance."—*Prophets and Kings*, p. 269.

Repentant Jonah Obeys

Upon his deliverance from the sea, Jonah, true to his rededication to God, went to Nineveh in accordance with God's command and proclaimed His message of warning. With fervor he preached the

necessity of repentance and change before God. He himself knew what it was to be saved from a dark, dank, fetid hell and could therefore present the desirability of salvation as a living personal reality.

"Come and see a man who has just come up out of hell whispered the trembling people of Ravenna one to another, as Dante staggered through their streets." Jonah had just returned from hell (see verse 2). He knew personal salvation. Hence, he could convincingly and fervently present the plan of salvation to sinners lest they be de-

When You're YOUNG

By Miriam Wood

ON KINESICS

That language is the primary tool for communication among human beings is a widely accepted belief. Certainly no one would argue the fact that communication *without* a common language poses some major difficulties. Were this not true, the Tower of Babel confusion would not have proved so disastrously effective. Every traveler in a country whose language is unfamiliar to him is mute (no pun intended) testimony to the importance of words.

Other methods of communication do exist, however. Sign language, in emergency situations, can substitute effectively for simple observations or requests. For instance, pointing to an open mouth and the stomach area, together with a grimace isn't difficult to interpret as, "I'm hungry."

A somewhat new area in the field of communication is kinesics, the study of communication through body gesture. Coupled with spoken words, this vocabulary of gestures opens up intriguing possibilities. Until recently, it was thought that tonality, inflection, pitch, and other elements dealing exclusively with the voice contributed a great deal to human beings' understanding of one another. Now it appears that the body "speaks" also. Moreover, it may say something entirely different than does the larynx.

As an example, let's assume that Sue has a serious problem that she's brought to Lisa. Lisa has verbally agreed to listen; verbally she's declared her sincere interest in helping Sue get things squared away. Verbally she's assured Sue of her loyal support. "You can count on me!" she's boomed, with complete proper tone, inflection, and pitch.

Lisa's body, though, may be saying just the opposite. If she slouches pretzel-like in her chair, glances repeatedly out of the window, rubs her eyes and fore-

head over and over, yawns prodigiously, and steals surreptitious glances at her watch, in the languages of kinesics she's very likely stating something to this effect:

"What a bore! I've heard this stuff before. How did I get so lucky that Sue zeros in on me for her therapy? She's a nice girl, but——!"

Now the point here isn't Lisa's insincerity, for she may be completely unaware of her kinesic reaction. She may believe, on a conscious level, that she meant every word she has said. Sue, however, if she notices Lisa's body language is bound to feel chagrined—that is, unless she's completely oblivious to everything but her problem. Her realization of what Lisa's body is saying may well cause a schism between two formerly close friends. The other side of the coin, of course, is that if Sue is in the habit of taking up an inordinate amount of her friend's time, Lisa's kinesic reaction may be justified. But that's another phase of the problem that can be analyzed at another time.

Think of someone whom you like and who makes you feel liked. (Let's eliminate romantic attachments; that pleasant situation operates on an entirely different set of premises.) Your analysis very likely will show that the person you've chosen fastens his eyes on you rather intently when you converse with him. Appropriate "mini-expressions" crossing his face mirror the content of what you're saying. His posture reflects enthusiasm for the conversation. He doesn't fidget, twiddle, jerk, yawn, or twitch. The words he says may be no different from someone else's, but his body language is compatible with his spoken language.

One becomes fascinated in short order by the study of kinesics. Acquaintances who've been a bit "hard to take" are suddenly more understandable, viewed

through the principles of kinesics. More practically, an analysis of one's own kinesic pattern may clear up mysteries such as why he feels that he "turns people off." The feeling that "nobody likes me"—the common wail of humanity—might be alleviated if vocal and kinesic language ran a bit more parallel. One author discussing this point mentioned a friend of his who seldom expressed antagonism in words; however, her nose, he said, thinned to a positively rapierlike sharpness when she was annoyed, and turned conspicuously white at the tip! If this is a completely subconscious reaction, involuntary and beyond her control, then there's nothing to be done, unless perhaps she might try developing a more tranquil attitude, with fewer major dislikes. On the other hand, if a truly sincere friend pointed out her kinesic problem, it's just possible that she would be able to correct it, by reminding herself that "I mustn't let my nose give me away!" Trivial? No, not when you consider the fragility of human relationships and the crowded life space each individual possesses in this overpopulated world.

Getting along well with other human beings in this challenging, puzzling adventure called "life" is a worthy goal in itself. The young Christian, though, has a higher goal in all his relationships. He must make Christ attractive to others. Anything in his own personality or mannerisms that detracts from this primary responsibility ought to be eliminated. Valuable, precious jewels are usually exhibited on a bed of satin or velvet in order to enhance their beauty. It is not out of place, then, to assume that Christian personality should be displayed against a background of graciousness and lovability.

Perhaps a bit of attention to kinesics might enable us to witness more effectively for our Lord.

stroyed in the predicted forty days.

Jonah's message was not in vain. When Jonah delivered his saving message the inhabitants of Nineveh responded in humility and contrition of heart (see chap. 3:4-9). "The cry that rang through the streets of the godless city was passed from lip to lip until all the inhabitants had heard the startling announcement. The Spirit of God pressed the message home to every heart and caused multitudes to tremble because of their sins and to repent in deep humiliation. . . . Their doom was averted, the God of Israel was exalted and honored throughout the heathen world, and His law was revered."—*Ibid.*, pp. 270, 271. "God accepted the humiliation of the Ninevites and extended their period of probation. Yet the message that Jonah brought was sent of God, and Nineveh was tested according to His will."—*Testimonies*, vol. 1, pp. 56, 57.

But Jonah waited for the destruction of the city in accordance with his preaching. He built himself a booth that he might hide himself from the burning sun. In His graciousness God caused a gourd to grow to shadow him (chap. 4:6). When the gourd withered and died Jonah grieved over its death. But when God spared the city Jonah was displeased. Now he justified his initial refusal to give God's message to the wicked city by saying, "O

Lord, was not this my saying, when I was yet in my country? Therefore I fled before unto Tarshish: for I knew that thou art a gracious God, and merciful, and slow to anger, and of great kindness, and repentest thee of the evil" (verse 2).

At this God asked him, "Should not I spare Nineveh, that great city, wherein are more than sixscore thousand persons that cannot discern between their right hand and their left hand; and also much cattle?" (verse 11). "Should not I cover Nineveh? The thought perfectly harmonizes with the revelation of God suggested in the words which Jesus uttered over Jerusalem: 'How often would I have gathered my children together, even as a hen gathereth her chickens under her wing, and ye would not.' The idea is that of covering them, and so shielding them from danger. Shouldn't I have covered Nineveh, shield it from destroying forces? In that word we have His attitude toward sinning cities. That is the source of missionary endeavor in all the centuries, 'should not I have pity?'"—J. CAMPBELL MORGAN, *Living Messages of the Bible*, p. 231.

God's desire with reference to every sinner is that he turn from his sinfulness and be saved. Both in the Old Testament and the New this was God's ardent purpose. "As I live, saith the Lord God, I have no pleasure in the death of the

wicked; but that the wicked turn from his way and live: turn ye, turn ye from your evil ways; for why will ye die?" (Eze. 33:11). God "is longsuffering to us-ward, not willing that any should perish, but that all should come to repentance" (2 Peter 3:9). Indeed, God wants "all men to be saved, and to come unto the knowledge of the truth" (1 Tim. 2:4).

"The Lord seeks to save, not to destroy. He delights in the rescue of sinners. . . . By warnings and entreaties He calls the wayward to cease from their evil-doing and to turn to Him and live."—*Prophets and Kings*, p. 105. This is the message of the book of Jonah to modern men and women everywhere. The problem in the book of Jonah is not the whale, even though it has tended to dominate and command the interest of the story. "This is the tragedy of the book of Jonah," wrote Sir George Adam Smith, "that a book which is made the means of one of the most sublime revelations of truth in the Old Testament should be known to most only for its connection with a whale." The book of Jonah is the clarion call of the saving message to all the world. It is the essence of the Advent message, which is today going to every nation, kindred, tongue, and people. ♦♦

(Next Topic: Micah—Prophet of Shadow and Sunshine)

Enlightened Patriotism

(Continued from page 1)

Revolution proceeded to a successful culmination but the Declaration also influenced events from this point on in France and other parts of Europe, South America, and many other places as well, down to our own day.

But Independence Day has more than secular connotations. As was noted, by clear implication the Declaration denied any spiritual hierarchy the right to sit in the place of God. Drawing wisely from the lessons of history, it denied any religious power the right to set up and pull down kings, and to use the power of the state to control the consciences of men in spiritual matters. In the very nature of this noble experiment in freedom, man's conscience was set free to worship or not to worship God, free to contribute to the support of religion or not to do

so, and free to serve or not to serve the functions of religion. And these freedoms included protection from being molested by the government.

Perilous Times

That we have come now to perilous times no one will deny. There are today the revolutionaries who feel that the only way to cure the defects in our society is to destroy the very fabric of government as it is and to clear the deck for something new and better. They have not presented a coherent plan for this new society which they say will be developed when they have destroyed that which now exists. In recent days they are being opposed more and more openly by those who feel that violence must be met by violence; that the revolutionaries must be de-

stroyed even as they would destroy the present society.

Senator Margaret Chase Smith spoke recently with feeling on this topic. She pointed out the imminent danger from both extremes, and she warned that if violence continues there will be one inescapable result. It will end in severe repression for all people. "Make no mistake about it, if the people of this country are faced with a choice, they will prefer repression to anarchy, and this is what we face if the present trend continues." She is known for a position of moderation and for possessing the common sense that New Englanders are expected to possess, having the insights, intuition, and sensitivity of a woman to add to the weight of her words.

We who are members of a minority church can very quickly discern what a policy of repression could do to people's liberties, particularly to those who may dissent from some popular views that are widely held. Our need is to have imparted to us the wisdom of God in discerning the

times to which we have come and the role we should fill in these times. Ellen White counsels us to think and not be merely reflectors of other people's thoughts. There is a great danger in our day when so many ideas are handed out to us that we slip into the habit of taking them as our own without critically examining them. If we are to merit success, we must give time and attention to the issues that are before us and be intelligent about them. Then we must make our views known and our influence felt as far as we are able.

An editorial in a religious journal entitled "America on Its Knees?" expressed alarm over the signs of decay already appearing in this comparatively young republic. The writer says: "The showy façade of affluence, technological advance, great knowledge, military might, and a high standard of living cannot hide the internal rot." Historian Will Durant said, "No great nation has ever been overcome until it has destroyed itself."

The Christian as Citizen

The notion that Christianity is an innocuous, neutral, nonparticipating business does not square with the concept that Christ tried to get across to His hearers on so many occasions. It is not enough that we rouse ourselves whenever a crisis blows up that looks as though it might impede the progress of our church's mission or restrict our liberties of conscience. We might discern from afar this potential of repression moving in, demanding a conformity that is never good, and certainly unacceptable to anyone who takes the Christian faith seriously.

We may need to clarify our thinking with respect to the role of a Christian as a citizen. While there is a sense in which this is a nation under God, as Lincoln called it, this is also in a sense true of all nations. But we are not a Christian nation. We are not even a nation of Christians. Attempts have been made over a period of years to amend the Constitution by stating that this is a Christian nation. This is typical of contemporary hypocrisy—we don't act like Christians, but solemnly affirm that we are such. At least as late as in the Ninetieth Congress, three Congressmen introduced such a measure.

Admittedly there are some historical precedents for the "Christian nation under God" concept. In 1811 a lower court decision touching this issue was appealed to Chancellor Kent of New York. The case in-

volved a Mr. Ruggles who had tarried long at the cups in a local tavern. Then, according to the charge, he stood before the tavern and blasphemed the three persons of the Godhead.

Chancellor Kent ruled that in a community and country that professed the general doctrines of Christianity, Mr. Ruggles was guilty of a gross violation of decency and social order. The besotted defendant disappears forever from the pages of history at this point, but the confused verdict lives on to confuse others down to our own day.

We recognize the distinctive sphere of authority of civil government, as we recognize the distinctive character and sphere of the authority of religion in the lives of people. (We concede the rights that belong with equal force to the nonbeliever.) However, there are large areas where the two impinge, where the two are working toward the same goals, where, without compromising our position, we may by being good citizens give support to our government while being good Christians, as well. Our concept of law and order gives support to those who are empowered through proper judicial procedures to enforce law and to punish those who disobey. There needs to be some thinking out of our proper position in this respect, so that we are not taken in by those who drape the flag about them and proclaim that everyone who dissents from their view is unpatriotic and unchristian, as well.

Patriotism Is Commendable

Patriotism is a commendable quality in the lives of people of any nation. Above others, a Christian should be loyal and patriotic to the land to which he owes allegiance. Sometimes we may have created an ambivalent feeling toward government by our persistent emphasis upon the potential evils of the power it might represent. We have failed perhaps to stress that in a democracy, government is the creation of its people. The most important word in the Declaration of Independence is the word *consent*. This is also the most important concept in our covenant relationship with God.

Patriotism must be based on knowledge, a knowledge not only of the virtues of one's country but also of its weaknesses and mistakes. In this matter of being patriotic we are given some direction by the attitudes and teachings of Christ Himself. He supported the authority of the state in its realm, as he did of religion in its realm. But He decried a narrow

nationalism and always exalted humanity above any nation. He criticized the contempt of the Jews for Syrians and their Phoenician neighbors. He commended those who assisted others, as the Samaritan did, in their need. We do not find in Christ a narrow provincialism, a rigid racism, nor an acute nationalism that looks down in condescension on others.

All Nations in God's Hand

Believing in the truths of revealed religion, we understand that God holds all the nations of the world in His hand. "He putteth down one, and setteth up another." He may do this by direct intervention, but He also works through His own law of cause and effect. "Whatsoever a man soweth, that shall he also reap" is true not only of men but of nations. When God gives men and nations liberty to act as they choose, He expects them to accept the consequence of their acts.

One of the great texts of the Old Testament is Psalm 33:12 which states: "Blessed is the nation whose God is the Lord." This is in the context of a group of psalms that have something to say about the favorable situation of people who trust in God and keep His law. The word here translated "blessed" is a strong word used also to portray the favorable situation of those whose sins are forgiven, those whose defense is sure because God is their shield and buckler, and those who are liberated from paralyzing fear. The psalms come from the experience of a people who had much to fear, yet these psalms portray a people unafraid. The God of history was their refuge and their sure defense.

Also out of the distant centuries from the ancient prophet Amos comes, no less to America than to Israel, a message that we could well apply to our times. He wrote: "Woe to those who are at ease . . . and to those who feel secure. For unless you turn from evil and seek good, I will turn your feasts into mourning and all your songs into lamentation. I will make it like the mourning for an only son, and the end of it like a bitter day. O people, hate evil, love good, establish justice, and then the Lord, the God of hosts, will be gracious unto you."

It is the high privilege of the Christian, whatever the land of his allegiance, to contribute his small portion of goodness and kindness and responsible concern that the grievous burdens of man may be lightened and the enduring kingdom of righteousness be ushered in. ✠

MONEY, MONEY, MONEY

By SANDRA CRUZ

EIGHTY dollars rent," I sighed. "And it's brown, a drab scaly brown!"

"Yes, but it's the cheapest we can find," Dan replied.

We had just moved to Battle Creek, where Dan had started work at the Veterans Administration Hospital.

A borrowed bed, a crib for little David, and a hot plate were all we had with which to start housekeeping in this little house. As we began to reduce the sky-scraping college debts and burdensome maternity bills, we were able to purchase additional furnishings to help transform the house into a home. Thirty dollars bought a stove and refrigerator, twenty-five dollars paid for a couch, and eight dollars put a table and four chairs in the kitchen.

Our home was cozy compared with the blustery early-spring night. When I heard a knock at the door, I felt like a puppy being pushed out of his master's favorite chair.

I opened the door and greeted two members of the church finance committee. As I offered them the best and only seats in the living room on our expensive new sofa, I could see the dollar signs in their eyes. Dan brought two chairs from the kitchen for us, and I sat down, steaming inwardly but smiling outwardly.

"You see," explained one of the brethren, "under our Every Member Plan, each family of the church is asked to commit a certain amount of its income for support of the academy and church school."

These men had come for our commitment, and my decision was made. We paid tithe, of course, and that, I felt, was enough.

"Money, money, money," I fumed to myself. "If I had one fifth as much money as either of these men, I'd be glad to give more. But we're already giving all we can afford."

When the brethren left, Dan sat

down at the table, pen in hand.

"What are you doing?" I asked. He was writing on what looked suspiciously like a commitment card.

"Oh, I've been thinking." He paused, looked out of the window for a minute, then continued: "I've decided we should give something."

"How much?"

"Five per cent."

"You're kidding!"

"No, I think we can manage."

"Have you forgotten that you have a family to support?"

"I know, but the Lord will provide."

His attitude irritated me. "You shouldn't promise what you can't pay," I fussed.

I stayed awake for a long time that night. I was worried. I argued with my conscience: "How can we possibly meet all our expenses and pay this as well? I know God says He'll pour out a blessing, but He hasn't so far. Well, maybe He has. We are all well. We do have everything we *really* need. . . . But how are we going to pay the bills!"

"Oh, Lord, please help us," I prayed.

Sabbath came, and we placed the

little commitment card in the offering plate, Dan's face radiant with faith and mine agitated with misgivings.

Tuesday afternoon when the telephone rang, I was surprised to hear Dan's voice. Excitedly he announced, "Guess what! Someone is advertising a house for rent and it's only forty dollars a month!"

"Must be a shack. Nobody is going to rent a decent house for that price!" I doused his enthusiasm.

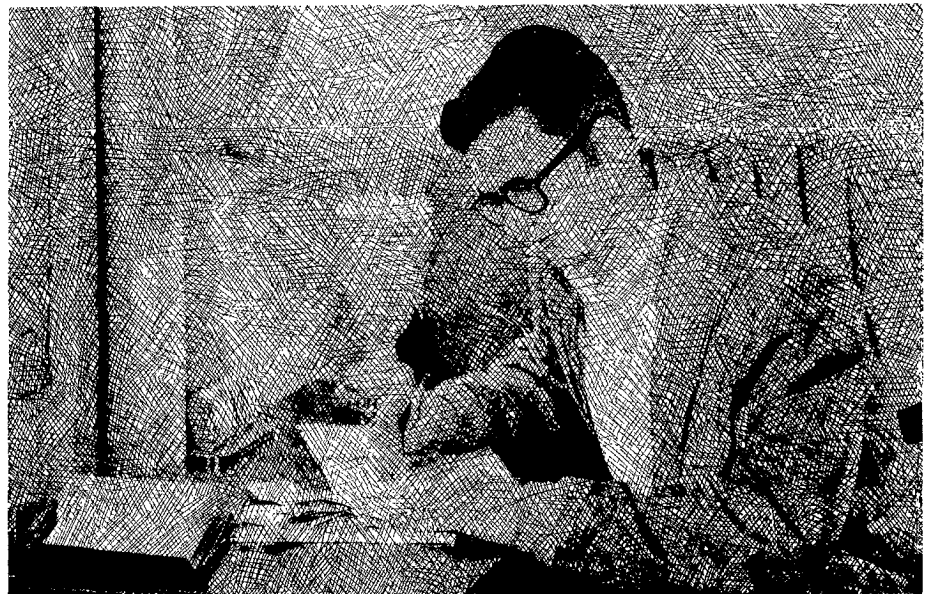
"Anyhow, we'll go see it after work," he replied.

The house was not a shack. It was big and roomy. It was completely furnished, including washing machine and television. And best of all the rent was only forty dollars a month.

"Why," I marveled, "God answered my prayer! He really did." I could hardly believe it.

That evening as we told our landlady that we were moving on such a short notice, she beamed. "Oh, I'm so glad. I just sold that little brown house today, and the new owner wants to move in next week-end."

Certainly, God does pour out blessings! ♦♦



Sandra Cruz is a student at Andrews University.

Prayers From Martha

Lord, the little girls down the street
Love to wear their mother's old clothes
And trail around the neighborhood pretending.
Sometimes I, too, pretend.
Lord, I wish that I could outgrow my make-believe
As easily as they will.

It's almost the end of the Sabbath, Lord,
And time for the week to begin again.
I spend so much time running.

You often said that You would walk with us,
But I don't remember any place where You said You would run.
Does that mean You never intended that we go at such a frantic pace?
If it does, help me this week to slow down enough to walk with You.
Help me to slow down enough
So that when Sabbath comes again
I will greet it with joy
Instead of merely using it to get over a giant case of exhaustion.
Walk with me this week, Lord.

Especially FOR WOMEN

By Betty Holbrook

ON FORBIDDEN FRUIT "You're as addicted as I am, Vickie. Only I'm hooked on cigarettes and you on food." Vickie, a faithful Seventh-day Adventist, squirmed in her size 22½ dress. It was true, but she had never thought of it just like that.

In many Western nations—certainly in the United States—culture seems to revolve around food. We're bored, so we head for the nearest restaurant or ice-cream shop. Our social gatherings either begin or end with food. When we want to show someone a special favor we take him out to eat. Even little children are promised, "If you'll be good, you may have a piece of candy."

Food is a demonstration of love. Every nourishing and well-prepared meal we serve expresses concern for our family's welfare. The danger lies in getting off balance, in letting food become a pacifier, or in letting children equate candy with love or reward. On the basis of childhood experience, the adult may reason, love equals food (preferably sweets), so when I feel the need of love or comfort I'll raid the refrigerator or go to the nearest delicatessen.

Because of our way of life, diet has become a magic word that triggers a variety of responses—pangs of hunger, feelings of guilt and self-hatred, heated

discussions, vehement resolutions (usually later broken), or smug satisfaction with a thinner-than-thou attitude. Whatever our response, our daily diet is important to us, to our effectiveness and enjoyment in life, to our longevity, and eventually to our life hereafter.

"If we could realize that the habits we form in this life will affect our eternal interests, that our eternal destiny depends upon strictly temperate habits, we would work to the point of strict temperance in eating and drinking."—*Testimonies*, vol. 3, p. 489.

We can close our ears and our eyes—refuse to be informed, or perhaps even worse, keep postponing our decisions, but we will in the end be responsible for the choices we make now. It has been said that "God never sends His Spirit to sanction ignorance" (*ibid.*, vol. 2, p. 342).

The ideal thing, of course, is to have been taught from childhood what and how much we should eat. Our mothers could have given us (and perhaps did) the chance to grow up slim and physically healthy, sparing us the frustrations and agonies of re-educating our tastes and habits. But by that same reasoning we can do the same for our children. For some it will take a new firmness to change present eating habits. It also may take more vigilance.

Little Maggie had an insatiable appetite. I can see her yet slip behind her mother's back and take a cookie, a piece of fruit, or anything else edible. Mother seemed hardly ever to notice, but on

rare occasions when she did, she would give a mild remonstrance and Maggie would go happily on her way, still with food in hand. If this didn't work Maggie would go from door to door in the neighborhood and beg food. The result in her case was a little girl who was never hungry at mealtime, pallid looking, and often sick. It's no wonder that Ellen White calls permissiveness of parents "cruel kindness." How much better to establish the habit of self-control early, before the damage is done.

Not everyone responds to all-day munching like Maggie. Most of us can munch and eat three good meals besides. The calories are staggering and so is the added weight, to say nothing of the load of guilt and embarrassment of obesity and unsightly bodies.

There are no easy answers. Food addiction is almost more difficult to handle than cigarette or liquor addiction. We can and do live without narcotics and alcohol, but we can't live without food. The problem is one of choice and then a test of will power. Our brightest promise lies in the fact that with every temptation there is a way of escape (1 Cor. 10:13).

The battle of the forbidden fruit, begun in Eden, is still raging. The issues are somewhat different, but the fruit is still just as tempting, still just as pleasing and harmless looking. And the results may ultimately be just as disastrous. Could it be that Eden restored will have to close its gates to us because we failed to control our appetites?

TO WHOM SHALL WE GO FOR COUNSEL?

In our discussion of camp meetings in recent editorials, we called attention to the fact that the Christian must have life and root in himself and not lean on others as a prop, as emphasized in *Testimonies*, volume 6, page 41.

In volume 2 of the same work Ellen White points to another area in which the individual believer must learn to have life and root in himself. This is the area of ascertaining the will of God in the various aspects of his life. Specifically, she decries the people's coming to her and her husband for counsel when they should be going to the Bible directly. In general what she says would apply to members going to their ministers for detailed counsel:

"In the vision given me June 12, 1868, I was shown the danger of the people of God in looking to Brother and Sister White and thinking that they must come to them with their burdens and seek counsel of them. This ought not so to be. They are invited by their compassionate, loving Saviour to come unto Him, when weary and heavy-laden, and He will relieve them. . . . Many come to us with the inquiry: Shall I do this? Shall I engage in that enterprise? Or, in regard to dress, Shall I wear this or that article?"—Pages 118, 119.

How did Ellen White answer queries of this nature? Since her life was extremely busy, we might expect her to have said, "I am too busy. Please see your local pastor; he will counsel you as to what to do." But this was not her answer. What she said is highly enlightening and worthy of careful contemplation:

Guidance Directly From Jesus

"I answer them: You profess to be disciples of Christ. Study your Bibles. Read carefully and prayerfully the life of our dear Saviour when He dwelt among men upon the earth. Imitate His life, and you will not be found straying from the narrow path. We utterly refuse to be conscience for you. If we tell you just what to do, you will look to us to guide you, instead of going directly to Jesus for yourselves."—*Ibid.*, p. 119.

In this situation as in the former, we inquire, What then, is the role of the minister in the matter of counseling? Is he simply to dismiss the inquirer with the abrupt advice to go to the Bible for himself? We think not. Depending upon circumstances, of course, we believe it is the duty of the minister to acquaint the counselee with inspired messages that bear on his problem. Further, the counselee might need help in understanding these messages. Perhaps he needs also to be shown how he can reason from general principles to specific situations. But in the end the counselee must make his own decision based on what he believes the inspired messages say to him in his situation. Ministers should refuse to be conscience for anyone.

"You must have an experience for yourselves, which shall be founded in God," Ellen White continues (*ibid.*).

A Mature Experience

It may take the Christian a while to develop an experience founded in God. But this should be his goal. A mature experience of this sort does not mean that he acts independently. He continues to benefit from his association with his fellow Christians and from their witness and counsel. At the same time he has developed such a friendship with God that from Him he may obtain guidance for his life.

"We are not to place the responsibility of our duty upon others, and wait for them to tell us what to do. We cannot depend for counsel upon humanity. The Lord

will teach us our duty just as willingly as He will teach somebody else. If we come to Him in faith, He will speak His mysteries to us personally. Our hearts will often burn within us as One draws nigh to commune with us as He did with Enoch."—*The Desire of Ages*, p. 668.

There is another reason we must have an experience for ourselves, founded in God. We will need it in the days of test that lie ahead. Speaking of those who have such an experience, Ellen White says, "Then can you stand amid the perils of the last days and be purified and not consumed by the fire of affliction through which all the saints must pass in order to have the impurities removed from their character preparatory to receiving the finishing touch of immortality."—*Testimonies*, vol. 2, p. 119.

In the disruption to come before the end we will need a faith that is not dependent upon puny man. In that fearful day each man will be able to save but his own soul. "Though these three men, Noah, Daniel, and Job, were in it [the land], they should deliver but their own souls by their righteousness, saith the Lord God" (Eze. 14:14). But God stands ready to see us through. He stands ready to guide us. He will certify His will to us personally. This is the high privilege conferred upon each one of us by the gospel.

D. F. N.

(Concluded)

THE SHABBY MAN

In *Adventures in Understanding* David Grayson describes his adventure with the Shabby Man.

While taking his evening walk through the city park he noticed this man, shabby in dress and deportment. Indeed, everything about him seemed to shout that he didn't care. Scenting another adventure, David Grayson decided to discover the secret behind the man's shabbiness. So he sat down beside the Shabby Man on the park bench and began the conversation.

"I see that you are enjoying your garden."

"My garden," said the Shabby Man, somewhat indignantly, "where did you get that idea?"

"Are you not sitting here freely, of your own will?"

"Why, yes," said the Shabby Man. "They ain't nobody compellin' me."

"And can anyone, by any law, make you move?"

"No," said the Shabby Man.

"Well, then," said Grayson calmly, "I have proved, haven't I, that it is your garden—at least, as much as anyone's? . . . Did you ever think that whatever you can enjoy belongs to you?"

"Say, neighbor," said the Shabby Man, "I ain't particular, but are you all straight?"

About that time an agitator came along and set up his soapbox. Along with about 30 others, the Shabby Man went over to hear him. Grayson went over too because he was eager to see what would interest this Shabby Man. The whole message of the soapbox orator could be boiled down into a few sentences. He told his hearers that they were having a hard time of it, and that they were not getting half of what was rightly theirs. His advice was that they demand their rights and take what was their own.

When the speaker had moved, the Shabby Man and Grayson came back to the bench, and with a new gleam in his eye, the Shabby Man said to Grayson, "That man had the goods. We fellows ain't getting what is coming to us." Then as they chatted together, Grayson asked the

Shabby Man whether he had seen the names cut in stone on the library building across the street—Newton, Franklin, Lincoln, Edison, Shakespeare.

"How do you feel when you see those names?" asked Grayson.

"I don't feel anything," replied the Shabby Man. "How do you feel?"

And Grayson said, "You'll smile when I tell you, but I never go along there without wanting to take off my hat to them. Thank you, Ben Franklin, for flying a kite in a thunderstorm: it has meant a lot to me ever since. Thank you, Tom Edison, for the electric lamp: I could hardly live without it. And I always make an especially low bow to Abe Lincoln. When I consider sometimes what has been done for me by the great men of the past—often done with much sorrow and suffering—I feel as though I am a deeply indebted man. I have been surrounded by incalculable benefits and luxuries, like this pleasant park, which I did nothing to earn and can never hope to pay for."

No Sense of Indebtedness

David Grayson thought that he had discovered the cause of the man's shabbiness. Here was a man who had no sense of indebtedness, who thought the world owed much, and he never dreamed that he owed the world anything; and times are great, and men are great exactly in proportion as men feel their indebtedness to God and to one another.

Grayson was trying to explain these feelings to his family that night when he returned home. He finished by saying: "A feeling of immeasurable obligation puts life into a man, and fight into him, and joy into him. A sense of profound indebtedness makes a man beautiful." And after a pause, "And when a man thinks everybody owes him and he owes nobody, he soon grows—well, shabby."

Everyone needs to learn the lesson of the Shabby Man before life is tarnished and the spirit numbed. The difference between the truly happy man and the Shabby Man is not necessarily in their bank accounts or in the size of their houses, but in their understanding of personal indebtedness. The truly happy, mature person recognizes his total inability to repay his infinite indebtedness to all who have gone before him; yet he never forgets his obligations to maintain and to build on what the past has given him.

All Blessings Cost

The Shabby Man plainly does not feel any such indebtedness. He strolls into life and settles down within it, as if all its blessings had been dropped by accident and had cost nothing; or worse, he believes he deserves these blessings by some mysterious right. The Shabby Man does not realize that every blessing's trail leads back to blood, to pain, to tears; that at the end of every road down which a blessing comes stands someone's cross.

We purchase the letter to the Ephesians for a few pennies—or the whole Bible for that matter—but we cannot pay for Paul. We can pay for the book *The Desire of Ages*, but what can we do to earn for us the presence of such a great soul as Ellen White?

A few dollars will buy a high-fidelity record of Beethoven's symphonies, but we can never earn enough to pay for Beethoven. Such blessings are not for sale; we cannot bargain for them. They are given to us when we are born.

In the drugstore recently a cartoon was taped to the cash register. In it, a man's prescription was priced at \$4.75. The druggist was saying, "If you want it for cost, it will be \$9,000,000."

All, both young and old, will mature in proportion to how they make the payments of gratitude and appreciation on their infinite indebtedness.

A Shabby Man has no self-respecting pride in the home in which he lives, or the office or shop where he works; he thinks not about the appearance of the woodwork or the walls, no pride about lawns, no pride about the image he projects as a member of a school or church family.

A Shabby Man or Woman writes on restroom walls and thinks himself creative.

A Shabby Man is pained at the discipline imposed by the necessity of living with others and thinks himself fettered and misunderstood.

But there is still one area where we owe far more than human words can tell—the blessings from His hand are unspeakable—their numbers immeasurable. Our Creator-God, our Lord and Master, received no down payment on His grace before He wended His way through space to find a lost world. A love that surrounds us even before we are born, seeks us in our waywardness, welcomes us home again as a father or mother greets a long-lost son from a far country, a love that freely forgives when we merit just the opposite—who can begin to pay for all that?

Christians stand engulfed by blessings and opportunities that far outrun human computation. The essence of paganism is to see life as a giant grab bag—the prize going only to the strong. The essence of Christian maturity is to see life overshadowed by a cross, and to make daily token payments on an infinite indebtedness.

The mature person will not have time to become shabby—he will not have time or inclination to wonder whether people are treating him as he deserves—for he will be trying to deserve what already has been given to him. He will not have time to wonder whether he is happy, no more than he wonders whether he is breathing. Instead of counting sacrifices, he will be continually excited with a growing sense of obligation.

The maturing person will have more ideas and dreams than he will have time to work out in one lifetime, and his will be a beautiful life—he will not have time to become shabby.

H. E. D.

Into the Light

By THAIS COLE

Since even faith is God's
great gift
And all by blood
were bought,
Now nothing good are we
except
What God by grace
hath wrought.

And God delights to
rescue us,
Transform our darkest
night,
That from the shadow
of the cross
We step
into its light.

LETTERS

... to the Editor

[Letters submitted for publication in this column cannot be acknowledged or returned. All must carry the writer's name and address. Short letters (less than 250 words) will be given preference. All will be edited to meet space and literary requirements. The views do not necessarily represent those of the editors or of the denomination.]

FOR ALL LEVELS

It seems that our church would do well to have the stories of the Bible written for medium-good readers—something between little children's stories and the Conflict Series.

ADA ASHOR TAMBOURY

Oakland, California

SIGNS OF THINGS TO COME

Re: "Men's Hearts Failing Them for Fear" [April 8]. It is very interesting to compare Mrs. White's description of the great earthquake which you quote, with this vivid account of the Assam earthquake of August 15, 1950, given by Captain F. Kingdon-Ward who was camped in a tent by the banks of a stream in Rima, Assam, when the quake occurred:

"It was about 8:00 p.m. . . . on a hot, close night, the stars shining brightly up and down the arid gorge. . . .

"Suddenly, after the faintest tremor . . . there came an appalling noise and the earth began to shudder violently. I jumped up and looked out of the tent. I have a distinct recollection of seeing the outlines of the landscape, visible against the starry sky, blurred—every ridge and tree fuzzy—as though it were rapidly moving up and down; . . . solid-looking hills were in the grip of a force which shook them as a terrier shakes a rat. . . .

"It felt as though a powerful ram were hitting against the earth beneath us with the persistence of a kettle-drum. I had exactly the sensation that a thin crust at the bottom of the basin . . . was breaking up like an ice floe. . . . The din was terrible; but it was difficult to separate the noise made by the earthquake itself from the roar of the rock avalanches pouring down on all sides into the basin. . . ."

The next morning they looked at the damage done. "As for the mountains which enclose the basin, they had everywhere been badly mauled. Wide belts had been ripped off, carrying trees and rocks; whole cliffs had crashed down, deep wounds scored; and everywhere rocks continued to cascade down hundreds of gullies. . . . The destruction extended to the very tops of the main ranges—15,000 to 16,000 feet above sea-level" (*Nature*, vol. 167, pp. 130, 131, 1950).

LORON T. WADE

Alajuela, Costa Rica

CALL FOR ANOTHER POSTMORTEM

How about a postmortem on vacations, excursions, and travel? So many of these are for self-gratification, and not uplifting or necessary, and are ill-afforded by some. Many willingly borrow funds for this purpose that take a year or more to

repay, and thus church offerings are directly affected in the future. I believe that it is time for all of God's people to put their treasures where their hearts are and prepare for the Lord's soon coming.

CLARA CLARK

Cattaraugus, New York

PLEA: WHAT IS GOING ON?

I try to save the REVIEW just for the Sabbath, but usually can't wait that long after it arrives.

It's very inspiring to read about our laymen in the Inter-American and South American divisions. Yet, I would like to read more about our laymen here in North America. Maybe these experiences would help to awaken us. In other words, I would appreciate knowing a little more of what is being done, by whom, when, where! I would like to read about 100 joining a local church in North America, for example.

MILTON C. GRAHAM

Decatur, Georgia

END OF THE WILDERNESS

For months I have been convinced that good works (fulfilling of God's law of love) acceptable to God are those arising spontaneously by reason of acceptance of Jesus as our complete righteousness—and that by faith.

The injunction "Believe on the Lord Jesus Christ, and thou shalt be saved" holds a much weightier import than many of us realize.

There are great days ahead of us, brethren, and the best is yet to be. I have great hope. Our days in the wilderness are coming to an end. God is at work *among us*.

GOMER E. EVANS

Holly, Michigan

PRINCIPLES AND CONSISTENCY

Re "Where Is Our Consistency?" [April 8] expressed the most consistent view I have read on the question of the wedding ring.

As a visitor to America it has always amazed me that while the wearing of a wedding ring is frowned upon, yet brooches and other costume jewelry are acceptable.

However, in this permissive age it would avoid tarnishing our good name if we did indicate that we were married and not living as common law man and wife.

Here in Great Britain we do not have the problem, as all loyal Adventist wives indicate that they are married by wearing the wedding ring, which is a British custom.

The REVIEW AND HERALD has been a regular visitor to our home for more than thirty years and we did miss it during our recent postal strike.

MYRTLE NEWMAN

Lowestoft, Suffolk, England

THE DROUGHT

By URSULA M. HEDGES

For months the skies had remained cloudless and rainless. For the children it was particularly pleasant for they could play outside every day. It was so convenient not to have dripping washing hanging on the back porch; no umbrellas, wet shoes, or dashes to the car to escape minor Niagaras down the coat collar.

But then the playgrounds turned from delightfully grassed areas into dust baths inches deep. Sprinklers seemed only to turn the earth into a finer and deeper powder.

Cattle, underfed and being driven from one water hole to another, were slow moving over the endless paddocks of dry grass. The sun peering through the dust haze sent a peculiar tawny-reddish light onto the fevered earth.

Choked by drought and blackened by unheard-of severe frosts, many prize plants, trees, and shrubs gave up the unequal struggle and surrendered to the impossible conditions.

Aware that their very bread and butter were at stake, the men and women of the district drove reverently to the church and implored God for rain. "Rain, Lord! We must have rain. Send it now; we need it now. Please send rain."

And soon there appeared over the distant hills those longed-for clouds of gray, heavy with blessing for the earth that cried mutely for refreshing. Gently it fell at first, each drop of precious moisture splashing itself as if in relief onto the fields, gardens, houses, playgrounds, streets. Then dashing in playful fury against all, in a drumming cacophony of sound swelled by rampant thunder and stage lighting that only the sky can command.

The gutters were awash. People stood in silent wonder. The air, as if refreshed, passed on new life to all who breathed in the cool, new cleansing it had experienced.

But the people soon forgot. The bread and butter were sure now. Even cakes and jam. And so (as people do) they forgot. They forgot from whence their blessing had come. They forgot even to thank God. They no longer drove to the church with an awareness of their need. And so there came to that town a drought in the souls of men—and they knew it not.

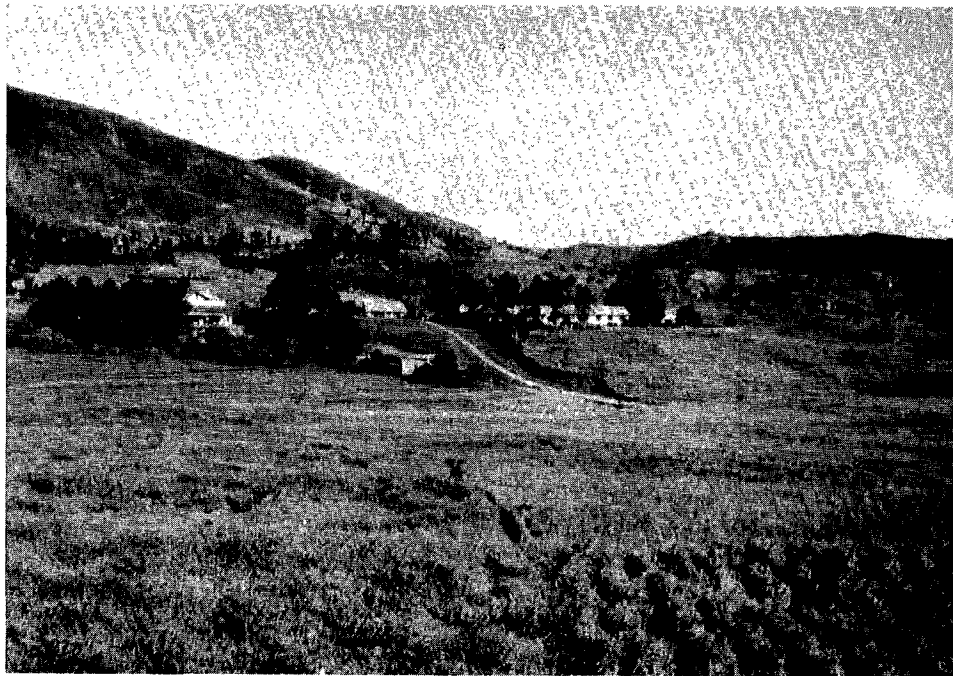
Lord, make us hunger and thirst after righteousness that we may live.

Opening Doors in Intriguing Nepal

By L. CHARLES SHULTZ

For hundreds of years people of other parts of the world regarded Nepal as a forbidden land. Previous to 1955 very few people had been allowed to enter this intriguing country, so different from other lands in many ways, one of which is their calendar. Probably the only calendars in the world that show Saturday as a day of rest are those printed by Seventh-day Adventists and those used in the small Himalayan kingdom of Nepal. For even though Nepal has been almost totally isolated from the rest of the world for centuries, and even though the vast majority of the people have never heard of Jesus Christ, they keep the seventh day of the week as a type of rest day. Saturday is the official holiday, or holy day, when all schools, government offices, and the majority of businesses close.

Ancient Nepalese folklore contains many stories that closely resemble some of the Bible stories. No one seems to be able to account for the similarities.



The Scheer Memorial Hospital and staff housing, with rice fields in the foreground.

On December 14, 1955, Nepal became a member of the United Nations. Diplomatic relations were extended to more than 30 countries, and suddenly the doors to Nepal were wide open for all who wished to enter.

In 1957 Dr. Stanley G. Sturges came to Nepal and started a small Adventist clinic in a place called Banepa, 16 miles from Katmandu, the capital. Soon after this the Himalayan Medical Mission was started, and some money was given for the building of a hospital by Clifford C. Scheer in memory of his parents, the late Carolyn and Charles J. Scheer. In May of 1960 the Scheer Memorial Hospital was completed and dedicated.

The 32-bed hospital is centrally located for perhaps a dozen villages, and some patients come from as far away as

the Tibetan border, a distance of 56 miles. All patients receive excellent care from Dr. Richard I. Clark and the five Christian nurses.

Beauty and Problems

All who come to work in Nepal are immediately impressed with the country's rugged beauty and the problems that face Christianity. How does one go about telling the 11 million people of Nepal about the soon coming of Christ when the holding of large evangelistic meetings is forbidden by law? How do you interest people in Christianity when to change one's religion is prohibited by law? How do you get involved in lay evangelism when there are no Nepali Seventh-day Adventist church members in Nepal? How do you use Christian literature, Gift Bible Evangelism, and the Voice of Prophecy when relatively few people can read? How do you communicate with people who understand very little if any English? And how do you reach the inhabitants of Nepal when most of them are perched on Himalayan foothills, inaccessible except by walking for miles and days?

Last fall Seventh-day Adventists everywhere responded to the challenge of Nepal when they participated in the worldwide Missions Extension Offering. Part of this offering goes to Nepal for the building of a school for the people of Banepa. Education is a big need in Nepal, and a place where true education can be taught and demonstrated will act as a shining light to the community and the government, even as the work of the hospital has done in the past.

The interest of the children of the community in Christian education can be seen each Sabbath as they attend the



Left: Dr. R. I. Clark examines a possible TB patient while Mrs. W. Osgood looks on. Right: A group enjoys the author's puppet show, used to teach health to the Nepalese.

branch Sabbath school in Banepa. As many as 150 children attend regularly to hear a health lecture and a Bible story. The Bible story is always told by either a young Nepali Hindu boy or girl after they have "rehearsed" with Nepali-speaking Deep Thapa, a ministerial graduate from Spicer Memorial College in India.

Each patient who comes to the hospital receives not only medicine for his present illness but health education to keep future illness away. The writer, who has a Master's degree in theology and public health, and Deep Thapa have been conducting this health education program.

"Life Light Theater"

A puppet theater called the "Life Light Theater" features health dramas in the Nepali language. These programs include everything from family planning to tuberculosis control and are a great favorite with the people.

Patients in the hospital also enjoy Nepali Christian music and Bible stories that are played from a tape recorder over the public-address system of the hospital. Each Friday night patients and the hospital staff join together in singing Christian hymns in Nepali.

In the villages surrounding the hospital, the writer and Deep Thapa present a Better Life Picture Roll that shows secrets of keeping free from disease and free from sin. It is hoped that soon longer intervals of time can be spent in each locality. During the two to four days that are spent in each place, various health education projects are initiated, such as digging latrines, safe-

guarding children from open fireplaces, and general teachings concerning nutrition and body cleanliness. During the evenings puppet shows are shown to the community either before or after a "group sing" of Nepali Christian hymns.

On December 12, 1970, a major breakthrough was experienced for Nepal with the baptism of the first Nepali into the Seventh-day Adventist Church. Bhaju Ram Shrestha faced severe opposition from his parents, who threatened to have him imprisoned if he became a Seventh-day Adventist. But Bhaju Ram was very insistent on being baptized and went ahead knowing the dangers that he would face. At present he is safe since he is attending Spicer Memorial College.

One of the largest Nepali religious festivals consists of erecting a 50-foot wooden cross which resembles the cross of Calvary. The problems are great in Nepal, but the possibilities for raising the cross of Christ are limitless. Many of the difficulties that confront Christianity in Nepal also challenged the early disciples, and the promises of power that enabled them to succeed are available for the work in Nepal.

MASSACHUSETTS:

Friendship Brings Gift of \$13,000 to Church

The South Lancaster, Massachusetts, village church has been the recipient of \$13,000 as a result of a friendship between the donor and village church members, Mr. and Mrs. C. Gerald.



Mr. and Mrs. C. Gerald examine one of the checks given by A. Dooley (seated).

In 1967 Arthur Dooley, the donor, gave the Gerald's \$1,000 for the church on the occasion of their golden wedding anniversary. In 1968 he gave the same amount on two occasions.

Recently Mr. Dooley died. When his will was probated it was discovered that he had left \$5,000 to the Gerald's for their church. After the estate was settled, there was a balance of funds, so the executors agreed that another \$5,000 be given to the church.

F. LINCOLN MILLET
PR Secretary
South Lancaster Village Church

SOUTH GERMANY:

Many Attend Meetings in Two Cities

Twelve people have been baptized, four others are planning to be baptized shortly, and 20 are attending baptismal classes as a result of evangelistic meetings conducted at the neighboring towns of Tübingen, Germany, toward the end of 1970, and Reutlingen, in January and February of this year.

Preparation for the three-week campaigns began months before the meetings started, when some lay members began going from house to house making inquiries and enrolling people in the Bible Speaks plan.

Following this, 8,000 post cards were placed in letter boxes in Tübingen, and 15,000 in Reutlingen. In response 360 people applied for Bibles and for the study course.

The week before the opening night in Tübingen, some 35,000 leaflets were distributed, and many personal invitations made. Evangelistic programs were also placed on notice boards at the Tübingen University and in a showcase of a Protestant church. The daily and weekly newspapers published favorable articles about our evangelistic activities and de-



The author talks through a puppet "interpreter" to some women about family planning.

scribed the aim of the Bible Speaks plan. To give the campaign last-minute publicity, a brass band put on open-air concerts, drawing the people's attention to the meetings. On two Sabbaths during the campaign some 30 trumpeters from nearby Adventist churches joined in playing chorals at prominent places, while young people distributed more invitation cards.

When the meetings began, church members with cars brought visitors to the meetings and others spent time in prayer asking God's blessing upon the meetings.

And God did bless. During the 19 nights of the series the hall was filled and additional chairs had to be placed. On a few occasions some had to stand throughout the lecture. A total of more than 200 non-Adventists attended the meetings at Tübingen and Reutlingen, many of whom attended every lecture.

One feature of both series of meetings was open discussions, during which questions asked by the audience were dealt with. This particular feature of the meetings was of great interest to the visitors.

In addition to the group referred to in our first paragraph, some 50 other people are studying the Bible Speaks plan. Lay workers have been trained to work with these people.

Out of the many answered prayers and experiences we had during the campaign we would like to mention the following:

A seamstress from Dettingen an der Erms had been invited to the meetings at Reutlingen. Church members from Dettingen offered to drive her. She agreed to attend one or two nights, but said she could not attend more than that because, being a widow, she could not afford the time. It was necessary for her to sew all day until 9:00 P.M. to make a living. In sympathy with her situation, some of our members asked God to help her so that she could attend the meetings.

After this woman attended two of the meetings, she told us of an experience

she could not understand. In spite of having missed two and one-half hours of work on each of the two days, she had the full amount of work ready for her employer. It was a miracle to her. She could not grasp it. Each of the 19 nights she came to the meetings this miracle happened, so that without working faster she had the same amount of work done. Strengthened by this experience, the woman now attends our Sabbath services every week.

Many other experiences assured us that God's blessing was upon us as we tried to lead men and women to Him.

HEINZ HOPF
Evangelist

CHILE:



V. W. Schoen, GC Lay Activities secretary, demonstrates soul-winning methods.

Laymen Pledge to Win Five Thousand in 1971

A "Chile for Christ" Lay Congress was conducted in Santiago, the capital of Chile, February 25 to 27, in which 1,580 laymen took part. During the congress, 285 laymen dedicated their lives to preaching.

There is a stirring among our laymen

in Chile. From our church in Arica on the Peruvian border to Punta Arenas, which is the southernmost Adventist church in the world, our 63 churches, with 16,782 lay members, have set a goal of 5,000 baptisms during this Laymen's Year 1971.

Typical of our lay preachers is Osvaldo Mainhart Nikolaus, chosen as Chile's Layman for 1970. He lives in Concepción, and is the lay activities leader of a church of 400 in the South Chile Conference. He prepared 37 persons for baptism during 1970.

Our people were pleased to have V. W. Schoen, General Conference Lay Activities secretary, and Perry Pedersen, lay activities secretary of the Central Union Conference in North America, attend the congress. Their messages encouraged our laymen to go out and finish the work in Chile.

R. E. ADAMS
*Lay Activities Secretary
South American Division*

PERU:

Experimental Program Wins 400 to Church

Four hundred persons have been baptized during the past five years as the result of missionary endeavors of students from Inca Union College; two churches and 11 groups have been organized, and two small church buildings and one primary school have been constructed. Twenty-five branch Sabbath schools were organized in 1970 alone. This was accomplished by theological students in what is termed an experimental mission.

In this program practical pastoral and evangelical work are combined with learning the administration of a local field. Participation through regular procedures such as election of officers, working commissions, boards, evangelistic campaigns, et cetera; the organization of the work of soul winning through two-by-two visitation; meeting preaching appointments; helping and organizing church members in the 8,000-square-kilometer Lima Province rural zone to do missionary work through branch Sabbath schools; VOP correspondence school; baptismal classes; and public evangelistic campaigns are part of the denominational orientation they receive. One advantage of such a program is that in one year of participation a student discovers whether he has chosen the right vocation.

The operating budget for the experimental mission is provided by the Inca Union, Central Peru Mission, the college, and special donations. It is hoped that experimental missions will eventually be connected with each educational institution throughout the South American Division.

LUIS ALANA
*Sabbath School Secretary
Inca Union Mission*



An SDA band plays in a park to advertise the south Germany evangelistic meetings.

World Divisions

AUSTRALASIAN DIVISION

✦ K. R. Miller, formerly of the Victorian Conference, has been appointed president of the Eastern Solomon Islands Mission with headquarters at Honiara. Elder Miller, who served for several years in Fiji and New Zealand, will act as Seventh-day Adventist liaison officer with the British Solomon Islands Protectorate Administration.

✦ The Sydney Sanitarium and Hospital reports that a non-Adventist patient has pledged to finance the landscaping for the new Fox Valley Medical Center. The cost will be approximately \$2,000.

✦ G. F. Clifford, formerly Sabbath school and educational secretary of the Trans-Africa Division, has arrived in Australia to take up his duties as the academic dean of Avondale College. Elder Clifford is the son of former Australasian Division president F. G. Clifford.

M. G. TOWNEND, *Correspondent*

FAR EASTERN DIVISION

✦ William E. Tyndall, M.D., a staff physician at the Tokyo Sanitarium and Hospital, has successfully passed the Japanese National Board. Only a few Americans have ever successfully passed this difficult board in the national language.

✦ Four new schools have been started in Vietnam in the past year, according to Vernon Bretsch, president. A new school will begin in Dalat this month, the result of the work of a student missionary, Randy Horning, who supervised the gathering of materials for the new five-room building.

✦ Two Filipino physicians, Drs. W. M. Torres, Jr., and P. L. Llaguno, have accepted calls to connect with the Kendu Hospital in Kenya and the Ishaka Hospital in Uganda, respectively.

✦ An advertisement in the Asian edition of *Reader's Digest* by the Philippine Publishing House has brought nearly one million pesos' worth of business.

✦ Judy Farnsworth and Deanna Sherard, nurses from the Walla Walla College School of Nursing, recently completed two months of volunteer nursing service for the Hong Kong Adventist hospitals.

✦ The South Philippine Union Mission, with headquarters in Davao City, Mindanao, passed the 50,000 membership mark sometime during the first quarter of 1971. Membership at the end of the first quarter was more than 51,000. During that quarter more than 1,100 persons were baptized. Membership in the three unions of the Philippines is now more than 133,000.

D. A. ROTH, *Correspondent*

INTER-AMERICAN DIVISION

✦ Dorcas Welfare officers and pastors of the East Puerto Rico Conference met at the Metropolitan Academy in San Juan, March 21, to reorganize the welfare work of the conference.

✦ Gabriel Desvarieux was ordained at the close of a workers' meeting held in Port-au-Prince, Haiti, Sabbath, May 8. Franco-Haitian Union president G. M. Ellstrom preached the sermon; Jose Brutus offered the ordination prayer; Franco-Haitian Union treasurer Napoleon Grunder gave the charge; and South Haiti Mission president Abdonel Abel welcomed the new minister.

✦ Sixty-eight persons have been baptized so far as a result of an evangelistic campaign conducted by Fenelon Destin in Saint Marc, in the North Haiti Mission.

L. MARCEL ABEL, *Correspondent*

TANZANIA UNION

✦ More than 140 have been baptized in the Tanzania Union by Union Evangelist F. Muganda following evangelistic meetings at Mwanza. It is hoped that the total number baptized as a result of the meetings will eventually number 200. The Mwanza effort is one of 504 scheduled for the union during 1971.

✦ Dr. F. Mtango has joined the staff of the Heri Hospital in Western Tanzania. Dr. Mtango is the first national doctor to become part of the medical team of the Tanzania Union.

✦ More than 1,000 attended the first meeting of a series being presented in the town of Lindi in south Tanzania, where little evangelism has been done in recent years. The meetings are being conducted by David Dobias, associate union evangelist. Twelve literature evangelists and laymen are assisting him. The plan is to have representatives in every town of this large area of Tanzania within the next few months.

LEONARD ROBINSON
President, Tanzania Union

Atlantic Union

✦ Mrs. Olivia Rorie, a member of the Capital City church in Albany, New York, and an official of the South End Neighborhood Community Action Project (SENCAP), was recently honored for her work in the inner-city program. Representatives from local churches and organizations participated in the community program.

✦ Last spring Bob Speer, of the Saco, Maine, church, responded to an article in the *Atlantic Union Gleaner* stating a blind child could be sent to camp if 25 books of S&H Green Stamps were supplied. He went to the Portland newspaper with the story, and they gave him

a half page of free publicity with pictures advertising the Christian Record Braille Foundation's work for the blind and requesting S&H Green Stamps. In response to the article, the Saco church received more than 180 books of stamps. With these the church members will be able to send seven children to Christian Record's blind camp.

✦ A youth evangelistic center was opened in Brunswick, Maine, May 29. The center, which is close to Bowdoin College, was begun by a Wayout group, led by Dave and Carolyn Jensen, who were also instrumental in getting Wayout spot announcements on the major radio stations in the Portland-Brunswick areas.

EMMA KIRK, *Correspondent*

Canadian Union

✦ Alberta Conference literature evangelists increased their sales by nearly \$10,000 during the first three months of 1971 over the first three months of 1970. One literature evangelist is giving Bible studies to four families.

✦ Thirty-eight young people were invested in the MV classes in the first Investiture service ever to be held in Lethbridge, Newfoundland. Most of the young people were from non-Adventist homes.

✦ Six Adventist churches of the Toronto, Ontario, area recently promoted a Bible contest, which was held in the Toronto Junior Academy, in an endeavor to encourage young people to spend more time with their Bibles. Youth representatives of the West Toronto church won the contest.

✦ Nicholas Ilchuk, on loan from the Voice of Prophecy, has joined with Nicholas Tkachuk and Nicholas Trynchuk in a campaign to build up the work among the Ukrainians of the Alberta Conference.

✦ A new church, made up of former members of the Edmonton, Alberta, English church, has been established on the southeast side of the city. Peter Uniat is the pastor.

✦ Carl C. Weis, associate lay activities secretary of the General Conference, conducted a weekend of lay meetings in the Edmonton North church in Alberta. He also conducted evening meetings in Calgary, Beauvallon, Stettler, and Rosebud. Norman Matiko, director of field services of the Voice of Prophecy, and A. N. White, MV secretary of the Alberta Conference, also participated.

✦ Mike Dunn, a theology student from Columbia Union College, is helping in Yellowknife, Northwest Territories, this summer. Edith Fitch and Marion Deer, church school teachers from Lacombe and Calgary, Alberta, respectively, are

conducting two Vacation Bible Schools in Yellowknife during the summer. Last summer approximately 200 children attended the VBS held there.

THEDA KUESTER, *Correspondent*

Columbia Union

✦ Opening services were held recently in the \$500,000 sanctuary of the Vienna, Virginia, congregation. Participating in the services were Neal C. Wilson, vice-president of the General Conference for North America; Cree Sandefur, president of the Columbia Union Conference; and Fenton E. Froom, Sr., president of the Potomac Conference.

✦ A. C. Marple, chaplain at the Washington Sanitarium and Hospital, Takoma Park, Maryland, recently received a special *Suburban Record* award from the Montgomery County, Maryland, newspaper's editor in recognition of his work with the Five-Day Plan to Stop Smoking. The award was given at the annual Press Awards Dinner.

✦ Columbia Union College is offering college credit for student literature evangelism. In 1971, student canvassers may receive two hours of academic credit regardless of their major. Following completion of the publishing scholarship requirements, the students are hired by the conference for one month of evangelistic follow-up work with an evangelist. They receive salary, housing, and travel allowances.

✦ A lay rally for the Virginia district of the Allegheny West Conference was held recently in Lynchburg, Virginia, at the Smyrna SDA church. Participants included Samuel Thomas, conference lay activities secretary, and C. E. Bradford, associate secretary of the General Conference.

✦ Huntington, West Virginia, recently hosted an area public relations workshop conducted by June Parsley, public relations secretary for the West Virginia Conference. Dr. C. A. Oliphant, chairman of the Journalism Department at Marshall University, in Huntington, and Morten Juberg, public relations secretary for the Columbia Union, were featured speakers.

✦ Kettering Medical Center, Kettering, Ohio, is testing a proposed four-day workweek for some of its personnel. By working a longer day, certain full-time nursing personnel will have three days off a week instead of the usual two. If the program works satisfactorily, it may be considered for other hospital units.

✦ Harold Friesen, formerly superintendent of education for the Chesapeake Conference, has been elected full-time evangelist for the conference. Roger Dudley, who has been carrying MV, National Service Organization, and temperance responsibilities for the conference, is his



Thief River Falls Church Dedicated

The new Thief River Falls, Minnesota, church was dedicated on May 8. Robert H. Pierson, General Conference president, was the guest speaker. J. L. Dittberner, recently elected president of the Atlantic Union Conference, and Arthur Kiesz, newly elected president of the Northern Union Conference, participated in the services.

B. J. FURST

PR Secretary, Minnesota Conference

successor in the education department.

✦ Columbia Union literature evangelists have had a gain in sales of \$167,057.65 for the first four months of 1971, over the comparative period of 1970.

MORTEN JUBERG, *Correspondent*

Lake Union

✦ Target cities for the Lake Union inner-city program are Chicago, Detroit, Indianapolis, and Milwaukee. On May 23, a workshop was conducted for inner-city leaders and the personnel serving in better-living centers throughout the union. Hinsdale Sanitarium staff have been conducting a free medical clinic two nights a week at the Chicago center. Plans are to have a clinic in Detroit within the next few months.

✦ Seventeen persons were baptized as a result of a series of evangelistic meetings conducted in Rockford and Freeport, Illinois, by Arizona Conference evangelist Ben H. Green and his wife.

✦ The Aurora, Illinois, Spanish church has doubled its membership in the past year, raising it to 43.

✦ The Illinois Conference temperance department set up a temperance booth and distributed *Listen* magazines to public health officials at the annual convention of the Illinois Public Health Association, held in Peoria recently. The booth was erected at the request of the association.

✦ Eight hundred and fifty-four members were added to the Illinois Confer-

ence during the past biennium. Tithes for the same period increased \$500,000 from the previous period, and nearly \$900,000 was given for Sabbath school and Ingathering.

✦ Earl Bocoek, a layman of Indianapolis, recently saw his seventy-eighth convert baptized. Mr. Bocoek does some preaching, but his main contacts are found in door-to-door work.

✦ Thirty-four persons joined the La Crosse, Wisconsin, church by baptism or profession of faith during a recent three-week Faith for Today crusade conducted in the church by Everett E. Duncan, of Faith for Today. Pastor Terry Royer coordinated the series.

GORDON ENGEN, *Correspondent*

Northern Union

✦ A series of evangelistic meetings was held in the new SDA church, Detroit Lakes, Minnesota, recently. Ivan M. Christen, pastor, was the speaker. Adventist doctors from Thief River Falls and Karlstad gave health lectures. Attendance averaged 117.

✦ Henry Zollbrecht, district pastor of the Wells, Minnesota, area, represented the Seventh-day Adventist Church during Religion Day, observed in the city's public high school, Wednesday, April 28. Various religious groups participated in the program. Pastor Zollbrecht explained SDA beliefs to the students and distributed 700 *Amazing Facts* tracts.

✦ Denise March, of Minneapolis, was chosen as one of three students from the Union College School of Nursing for foreign mission service this summer. She left on May 16 for Managua, Nicaragua, where she will spend the summer serving in the Adventist hospital at La Trinidad.

✦ Several Adventist ministers from the Twin City area attended the prayer breakfast of Governor Wendell Anderson of Minnesota on April 22 in the St. Paul Hilton Hotel.

✦ Twenty-one persons have been baptized so far as a result of a three-week Voice of Prophecy evangelistic campaign which began in Jamestown, North Dakota, on Sunday, April 4. Dan Guild is evangelist; Bill Hoffman, soloist; and Mrs. Guild, Bible instructor.

✦ Overflow crowds attended the three services of the Faith for Today evangelistic rally conducted on the weekend of April 16 and 17 in Dickinson, North Dakota, with Gordon Dalrymple of Faith for Today as guest speaker.

✦ Martin Schaible and William Heinrich, two Bowdle, South Dakota, laymen, are conducting a series of public evangelistic meetings as a part of their participation in Laymen's Year, 1971.

L. H. NETTEBURG, *Correspondent*

Pacific Union

✦ A church of 31 charter members was organized in Truckee, California, in May. This is the third church to be organized in the Nevada-Utah Conference during the past three years.

✦ A Family Revival Week was conducted recently by Calvin Rock and Ed White at the San Francisco's Philadelphia church. The services were climaxed with the renewal of vows for 50 couples.

✦ A construction of a \$3 million rehabilitation unit at the White Memorial Medical Center in Los Angeles is under way. The unit is made possible as a result of an estate gift.

✦ One hundred and sixty-three seniors received their graduation diplomas during recent graduation services at the Rio Lindo Academy. This was the largest class in the school's history.

✦ A new complex of buildings at Sacramento Union Academy will house a library, administrative offices, and a multi-purpose room. Construction of the complex began in April.

✦ Central California's Kerman and Chowchilla churches are uniting in a systematic, house-to-house canvass of the city of Firebaugh, which has never had a church, a branch Sabbath school, or any planned evangelism.

✦ Cecil Roy, formerly principal of Hawaiian Mission Academy, will become associate secretary of the department of education in Southern California for the next school year.

✦ A welfare center, Pathfinder Club, and Sabbath school department, will be housed in a new, 4,500-square-foot building that is being erected as a do-it-yourself project by the laymen of the Westminster, Southeastern California, Adventist church.

SHIRLEY BURTON, *Correspondent*

Southern Union

✦ A dedication service for the Bass Memorial Academy in the Alabama-Mississippi Conference was held on Sabbath, May 29. The school was named in honor of I. H. Bass, who gave the land and inspiration for this school. Mr. Bass, who died last December, was not an Adventist, but believed strongly in the Adventist educational principles. Five members of the Bass family were present for the afternoon ceremonies. C. B. Hirsch, secretary of the General Conference Education Department, was the guest speaker. Others participating in the dedication included L. J. Leiske, former president of the Alabama-Mississippi Conference

and currently president of Southwestern Union College; J. H. Whitehead, Southern Union treasurer; Oscar L. Heinrich, Southern Union public relations secretary; and M. B. Elliston, businessman of Atlanta, Georgia.

✦ Robert Morris and Robert Gerrard, administrator of Madison Hospital, Madison, Tennessee, and director of plant services, respectively, have gone to Nigeria, West Africa, in answer to a call from the U.S. Government AID program, to help set up 13 packaged disaster hospitals. For the past nine years Madison Hospital has fostered and developed a hospital package disaster training program, which has resulted in a 200-bed unit ready to be used should the need arise.

✦ Thirty-three have been baptized to date as a result of Voice of Prophecy meetings conducted in the Louisville, Kentucky, area. The meetings were conducted by the Holley-Boling evangelistic team.

✦ The Asheville, North Carolina, Adventist church recently sponsored a Five-Day Plan to Stop Smoking. Eighteen were successful in breaking the habit during the clinic.

✦ Dedication services were conducted recently for the Henderson, Kentucky, church. K. D. Johnson, Kentucky-Tennessee Conference president, and H. H. Schmidt, Southern Union president, were the speakers for the services. The Henderson church had its beginning



Maluti Hospital Graduates Three Nurses

Three nurses who graduated from the Maluti Hospital, Lesotho, South Africa, in March, bring to more than 50 those who have qualified for graduation in the hospital since the beginning of the nursing course in 1958. Fifty-eight others are presently taking the course.

Maluti Hospital has three doctors on its staff who perform some 1,500 operations yearly and deliver an average of one baby a day. More than 14,000 outpatients are treated yearly, in addition to those treated at the 11 outpatient clinics operated by the hospital.

Dr. K. D. Gunston is the medical superintendent.

DESMOND B. HILLS
PR Director, Trans-Africa Division

about 1900. Ground was broken for the present sanctuary in October, 1967.

✦ C. E. Dudley, president of the South Central Conference, spoke at the opening services in the new Lexington, Kentucky, church.

✦ The annual Georgia-Cumberland Conference Medical-Dental banquet was held recently at Georgia-Cumberland Academy with nearly 100 persons in attendance. Forty-one Seventh-day Adventist physicians and dentists have established practice in the Georgia-Cumberland Conference during the past four years.

OSCAR L. HEINRICH, *Correspondent*

Southwestern Union

✦ The Southwest Region Conference has acquired a medical-dental van, which is presently being prepared for medical purposes. This van will be available for work in the inner cities. The program is sponsored by the Southwestern Union Conference in cooperation with the General Conference and the Southwest Region Conference.

✦ A new nature and craft building is now under construction at Camp Yorktown Bay, near Hot Springs, Arkansas. This building was made possible by a donation from a non-Seventh-day Adventist businessman in Hot Springs.

✦ M. H. Jensen, former depot manager of SAWS Eastern Depot, New York, and his wife were guest speakers at the federation meetings of the Health and Welfare Societies in the Arkansas-Louisiana Conference, recently.

✦ El Paso Junior Academy young people recently have been presenting religious programs in the Adventist churches of El Paso, Texas.

✦ Dedication services for a new health-education building were held at the Hays Memorial Hospital, San Marcos, Texas, on May 16. The building provides classroom space for a school of vocational nursing.

✦ Doug Williams, insurance broker and Amarillo church temperance leader, recently arranged for Pastor Hollis Morel and himself to take part in a two-day drug-abuse seminar offered for the students of the Canyon public high school, Canyon, Texas. They were one of eight teams that presented the various areas of the drug-abuse problem and tobacco smoking.

✦ The El Paso Spanish church recently enrolled its members in a total stewardship program. A special soul-winning program has been launched at the church. Thus far 35 laymen have enrolled more than 100 families in the gift-Bible program, according to Max Martinez, church pastor.

J. N. MORGAN, *Correspondent*

BY HIS SIDE

A compilation of essays
by ministers' wives di-
rected and prepared for
publication by Dollis M.
Pierson.

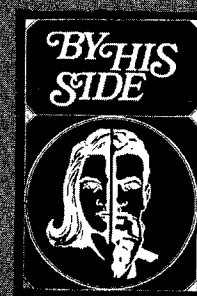
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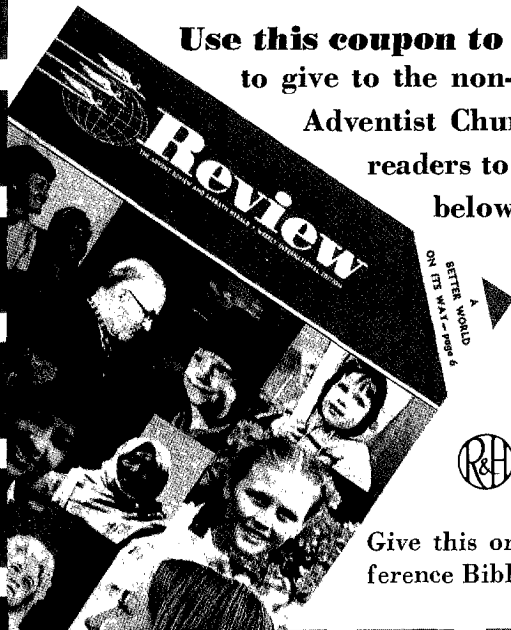


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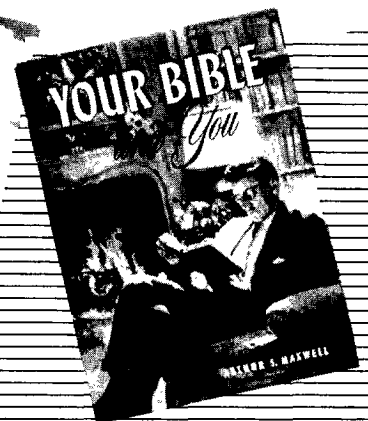
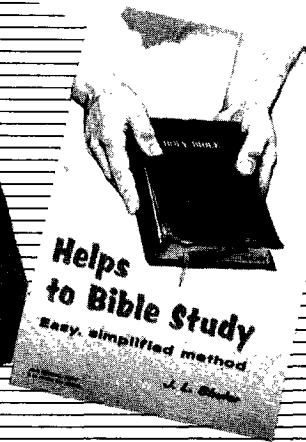
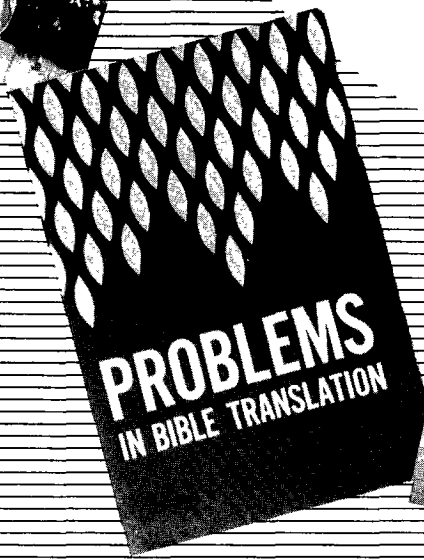
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Seventh-day Adventist Education in West Africa—5

Our Schools in Ivory Coast and Sierra Leone

By W. J. BROWN

Associate Secretary, GC Department of Education

[Early this year the writer, accompanied by B. B. Beach, educational secretary of the Northern European Division, made a nine-week tour of the principal schools of the division. This article is the fifth in a series reporting on this itinerary.]

Abidjan, capital of Ivory Coast, is a beautiful city with modern buildings and attractive residential areas bordering the shores of the Atlantic Ocean. P. Heise, president of the Ivory Coast Mission, met our group at the Abidjan airport and drove us over the well-paved road the 240 miles north to Bouaké, in the center of the nation, where the Collège Adventiste is situated. Along the way rice plantations were being cultivated under the direction of Taiwan Chinese. Rubber and palm trees and banana plantations are also seen.

The Bouaké school receives its operating expenses from the Ivory Coast government except for the budget of the Bible teacher. Practically all of the teachers are Seventh-day Adventists, and a complete Adventist program is carried on in spite of the fact that of the 574 students—evenly divided between the elementary school (years 1-6) and junior/secondary school (years 7-10)—only 14 are Adventists.

The staff of the Collège Adventiste was a cosmopolitan group, coming from Holland, Norway, Haiti, England, Germany, France, Switzerland, Belgium, and one from Tahiti. Among them they spoke 13 languages.

The next stop in the itinerary was Monrovia, Liberia, where there is another fine group of overseas and Liberian workers. A building for a modern junior high school (grades 1-9) is under construction in the city. Sizable contributions are being made toward it from a Swedish foundation.

Among the group welcoming us were two student missionaries from Pacific Union College—Marsha Klausman from Sacramento, California, and Reinhild Kietz from Redwood City, California. They represent well the large corps of student missionaries scattered over the world.

The two student missionaries were planning to go on a hike about ten days later with the mission evangelist, Daryl Meyers, to a valley some miles away. Their trek would take them across ten rivers and through 15 villages to a place called Loganville. A few weeks before, an interested minister of another faith in Loganville had requested that a representative of the Seventh-day Adventist Church visit him. Elder Meyers did so and preached in the other minister's church. During his stay the

minister and 20 members of his congregation were baptized, and the church building, which had been constructed by the group, was turned over to the Adventists.

Visiting Konola Academy

From Monrovia, S. Gustavsson, president of the Liberian Mission, took our evaluation team to Konola, 56 miles to the northeast, where we visited Konola Academy. A day was spent making the quadrennial inspection. Konola Academy is a school that steadfastly has stood by the denominational practice of refusing government aid. Consequently, it has received much help from the church. One hundred fifty-seven students are enrolled in the school, which covers grades 7-12. Of these, 48 per cent are Seventh-day Adventists.

The school was founded in 1935. Because it has not been possible to maintain the homes and buildings as much as was needed, some of the buildings are run down. This is reflected in the morale of some students, who compare the school with those operated by other denominations which, having accepted government aid, have good buildings and modern equipment and as a result have excellent reputations in the country.

Another result has been the difficulty of getting Seventh-day Adventist Liberian teachers to join the faculty.

Nevertheless, for the most part all

faculty members and students are of good courage. Academically, the school has a good reputation. Senior class students, who must sit for government examinations, have received passes above the national average during the past three years. They had 95 per cent passes in 1969 and 92 per cent in 1970.

From Liberia we went to Sierra Leone, our last stop in West Africa. The educational situation in this country is similar to that of Ghana, described in an earlier report. The mission maintains 23 elementary schools and two secondary schools in this country, all of which receive all of their operating expenses from the government, including salaries. The mission's contribution has been limited to some aid in capital improvements.

The two secondary schools are the Peninsula Secondary School at Waterloo, about 20 miles southeast of the capital, Freetown, and the Yele Secondary School, about 100 miles east of Waterloo. They have 358 and 154 students, respectively. At Peninsula we were told that practically all Seventh-day Adventist students in the area are in attendance. Admission to the school is open to all. About two thirds of the students at Yele are Seventh-day Adventists.

A Completely SDA Program

Nine of the 16 teachers at Peninsula are Seventh-day Adventists. The boards of both schools include five members named by the Seventh-day Adventist Mission; five named by the Ministry of Education, which also names the chairman (in Yele a Seventh-day Adventist and in Peninsula a non-Seventh-day Adventist); and two named by the community. The program followed is completely Seventh-day Adventist, and non-Seventh-day Adventist staff members cooperate fully.

Even though all operating expenses



Students at the Bouaké Teacher Training School, Ivory Coast, West Africa, enjoy singing. The enthusiastic choir is directed by Mrs. P. E. Giddings, front row, fourth from right.



Five Ordained in Southeastern California

Melvin Lukens (left), president of the Southeastern California Conference, presents ordination certificates to five candidates ordained in the La Sierra church, May 1. Receiving certificates (from left) are: Curtis Bradford, Ralph Robertson, Conrad Finney, Desmond Cummings, Jr., and Roger Morton.

C. E. PLATNER
PR Secretary, Southeastern California Conference

Staunton, Virginia, Church Dedicated

Members of the Staunton, Virginia, church held dedication services for their new sanctuary over the weekend of May 1. Speaker for the Friday night service was Glenn Sharman, a former pastor and now pastor of the Takoma Park, Maryland, church. Cree Sandefur, Columbia Union Conference president, spoke at the morning worship service. Fenton E. Froom, another former pastor and presently Potomac Conference president, gave the dedicatory sermon. The program was directed by the pastor, Carl Pine.

The church was first officially organized in 1936.

J. W. MCGRAW
PR Secretary, Potomac Conference



are borne by the government, the small mission constituency (only 2,798 members) is finding it hard to maintain two secondary schools, though it contributes only small amounts for capital improvements as its share.

Our work in West Africa finished, Dr. B. B. Beach and the writer caught a plane for England, where we would begin our inspection of the European section of the Northern European Division. As we flew north we reviewed our visit to the 14 schools in West Africa. While the possibility in Nigeria of a government takeover of our schools that are receiving state aid is a cause of some concern, the over-all picture was generally a pleasant one. We had happy memories of faithful staffs, full of courage, carrying on excellent programs of Seventh-day Adventist education in spite of some problems that naturally arise. There were no noticeable differences of the program offered between totally church-supported and state-aided schools because Seventh-day Adventists were in key positions.

In spite of the drawbacks connected with state aid, it would appear that without it most of the schools would never have functioned for as long as they have. And the operation of these schools has been of great benefit to the church, not only in souls won but also in the good name it has received as the schools' graduates, even those who were non-Seventh-day Adventists, have taken their place in the adult world.

Obituaries

[This listing includes all obituaries received up to two-and-a-half weeks before presstime.]

ABEL, Themistocles—d. May 6, 1971, Port-au-Prince, Haiti, at the age of 75. Her son, Marcel Ahel, field secretary of the Inter-American Division, survives.

BARKWILLE, Earl Kester—b. Dec. 26, 1889; d. Feb. 17, 1971, Porterville, Calif. Survivors are his wife, Maidie; one son, Leighton; two daughters, Alys May Shrank and Frances Swisher; and one sister, Bernice Thurber.

BARNARD, Neva M.—b. Sept. 7, 1906, Norwalk, Calif.; d. Dec. 11, 1970, Bakersfield, Calif. Survivors are her husband, James F.; and one daughter, Marie Nix.

BARTOLOMES, Paula—b. Jan. 24, 1889, in Germany; d. May 11, 1971, St. Petersburg, Fla. Her husband, Nicholas, survives.

BEVIS, Margaret—b. Oct. 18, 1875, San Francisco, Calif.; d. Jan. 15, 1971, Burlingame, Calif. One son, Cecil, survives.

BOICE, Hallie Elizabeth—b. Sept. 8, 1883, Cedar Junction, Kans.; d. Jan. 2, 1971, Sonora, Calif. Survivors are one son, Dr. B. R. Boice; two daughters, Olive Renck and Hallie Richardson; and one brother, John Burkett.

BOND, C. Lester—b. Aug. 8, 1888, Lemoore, Calif.; d. April 6, 1971, Loma Linda, Calif. Following graduation from Pacific Union College he entered the ministry in the old Northwestern California Conference. In 1927 he joined the General Conference Missionary Volunteer Department and served as associate secretary until 1946. Under his leadership the JMV classes and MV Honors were refined and expanded. During a long sea voyage to Australia, Elder Bond authored the *JMV Handbook*, which for many years was the official guidebook for JMV classwork. He was called "Mr. JMV," because of his untiring work for juniors and his interest in the emerging junior camp program. After 18 years of service in the MV Department, Elder Bond accepted a call to the Upper Columbia Conference where he served first as Book and Bible House manager and for eight years as president, until his retirement in 1957. Survivors are his wife, Christine; a son, Dr. Edward Bond; one grandchild, three great-grandchildren; and two sisters, Jessie Bond Johnson and Mildred G. Bond.

Bangkok Five-Day Plan Helps 21 Quit Smoking

Twenty-one persons out of the 30 who attended the first Five-Day Plan to Stop Smoking conducted in Bangkok, Thailand, indicated that they have overcome the smoking habit. The clinic, which was held May 23 to 27, was conducted by Dr. A. Haynal, on two years' leave from Loma Linda University School of Public Health; Dr. G. L. Dybdahl, Bangkok Sanitarium and Hospital medical director; James Snell, Bangkok Sanitarium and Hospital chaplain; and the writer.

A. V. PANGAN

Hungarians Hold Conference in New Jersey

Hungarian-speaking Adventists recently held their eighteenth annual Bible conference at Perth Amboy, New Jersey. The local church, under its pastor, Igor Botansky, served as host to visiting believers from New York City, Cleveland, Indiana, Canada, Washington, D.C., and even Budapest, Hungary. The chairman of the meetings was C. J. Sohlmann, pastor of the New York City Hungarian church. W. B. Quigley, president of the New Jersey Conference, spoke at the Sabbath afternoon service. General Conference visitors were C. H. Lauda and B. E. Seton.

B. E. SETON

Norwegian Bookmen Make Large Sales Gain in 1970

An average of 1,000 books were distributed each week in Norway during 1970, according to Olaf Vetne, the general manager of the Norwegian Publishing House.

During recent years 18,000 copies of the book *The Great Controversy* have been printed and distributed in Norway. Even though there are only approximately 4 million people in Norway, 37 full-time literature evangelists and 25 student literature evangelists find ample territory in which to work. The 20-year period from 1950 to 1970 shows great gains in the sale of denominational literature.

D. A. McADAMS

E. G. White Book Helpful to Court Justice

A letter of appreciation for a gift copy of *The Triumph of God's Love (The Great Controversy)* by Ellen G. White from the chief justice of a southern State, was received recently by the Ellen G. White Estate.

"Some time ago," he wrote, "you sent to me a book entitled *The Triumph of God's Love*. Due to the heavy court docket I have had for the past several years I had to read the book at intervals when having a little spare time. But I

found it to be very interesting and informative.

"I think I wrote at the time of receiving the book, but before reading it. Now I again desire to express my deep appreciation for your courtesy in sending it."

Ellen G. White wrote that the influence of the book *The Great Controversy* would be seen years after the book had been received and read. And so in time this jurist found its message "interesting and informative."

D. A. DELAFIELD

New Pathfinder Film Ready for Distribution

The first film ever produced just for Pathfinders is ready for release.

Although slated as a "training" film on Pathfinder drills, this full-color 16 mm. sound motion picture is guaranteed to hold any wigglers in their seats. Beginning with a fast-paced, multi-image montage (which will be standard on all future Pathfinder productions), it moves right into the action of drill. Running time is approximately ten minutes.

Selling price is \$87.50. Send orders directly to the MV Department, General Conference of SDA, 6840 Eastern Avenue NW., Washington, D.C. 20012.

JAN S. DOWARD

Religious Newscast Service to Begin in September

"Dateline Religion," a four-and-one-half-minute taped religious newscast for public radio, is a new service of the General Conference Bureau of Public Relations. This service is scheduled to begin in early September.

"Dateline Religion" will provide news of all churches including one Adventist item each week.

The participation of the Adventist Church in making available such a program demonstrates to the community that the church considers it has a responsibility to the community and is a part of the community.

The new program is similar in format to the weekly religious newscast script service "On the Air," to which many pastors have been subscribing. "Dateline Religion" is designed for those churches that would like to have such a community-oriented service mailed direct to the station in their town.

M. CAROL HETZELL

Three Laymen's Congresses Attended by 4,500

Three laymen's congresses attended by some 4,500 Brazilian church members were conducted in São Paulo, Rio de Janeiro, and Salvador, Bahia, in March as part of the emphasis for the Laymen's Year 1971 campaign.

The São Paulo congress was held March 12 to 16. On Sabbath, March 13, some 3,000 laymen met in a large theater to emphasize the desire to make 1971 the greatest year for evangelism in Brazil. The São Paulo Conference, with 36,000 members and 147 churches, is the largest conference in the world.

Two days of the East Brazil Union congress were conducted at the union's youth camp in the mountains. Two hundred and fifty laymen attended. The climax of the congress took place in Rio de Janeiro when 500 laymen stood with gleaming candles, a pledge of their determination to witness to others.

V. W. Schoen, General Conference Lay Activities Department secretary; P. F. Pedersen, lay activities secretary of the Central Union Conference of the North American Division; and the writer participated in the meetings.

R. E. ADAMS

IN BRIEF

† **New Positions:** Ruth Budd, assistant secretary, General Conference Department of Health, formerly assistant director of nursing service, Kettering Medical Center. James A. Washington, secretary-treasurer, Allegheny West Conference, formerly pastor of the Cincinnati Shiloh church. He succeeds A. N. Brogden who recently accepted a call to become executive secretary of the Atlantic Union. R. H. Woolsey, associate book editor, Review and Herald Publishing Association, formerly editor, Philippine Publishing House. Kit Watts, assistant book editor, Review and Herald Publishing Association, formerly editorial assistant, General Conference Bureau of Public Relations.

† **Death:** Edwin H. Klein, pastor, New Orleans, Louisiana, June 19, by electrocution when he took hold of a microphone while standing in the baptism after conducting a baptism.

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